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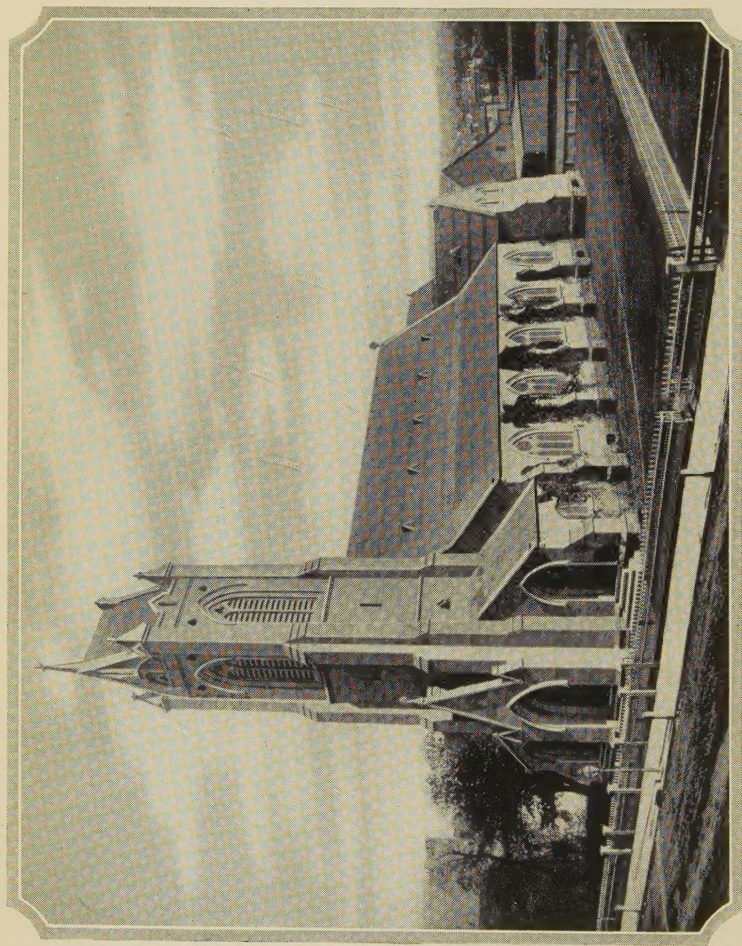
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THE SECOND CHURCH, 1871

Seventy-Five Years in
Saint Luke's Church

*In the Heart
of Things*

SCRANTON, PENNSYLVANIA

By
ROBERT PHILIP KREITLER
Rector of Saint Luke's Church

1851-1926



1926
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CONTENTS

CHAPTER	PAGE
I. HORIZONS AND BEYOND.....	1
II. 1851-1859	12
III. ROBINSON AND MARPLE, 1859-1863.....	22
IV. THE SECOND CHURCH, 1871.....	27
V. JOHN PHILIP BAUSMAN PENDLETON, 1879-1885..	36
VI. CONSECRATION OF THE CHURCH, 1885-1892, HENRY C. SWENTZEL, RECTOR.....	41
VII. ROGERS ISRAEL, M. A., 1892-1902.....	47
VIII. 1902-1911	58
IX. ROUNDING OUT SEVENTY-FIVE YEARS, 1912-1926	67
PERSONALITIES	84
ENDOWMENTS	91
MEMORIALS AND SPECIAL GIFTS.....	97
ST. LUKE'S SUMMER HOME.....	105
BOYS' INDUSTRIAL ASSOCIATION.....	108
PERSONNEL	111

A FOREWORD

The debt is large to the many who have helped me gather the information woven into this story of "The Church in the Heart of Things." Acknowledgment is also due, for the considerable amount of data covering the first fifty years, left by the late Senior Warden, Mr. Samuel Hines. Much of it upon verification was found useful.

Commissioned by the Vestry to write the history of the parish, I hand it now to them and to the members of the congregation, a challenge to their faith and vision; a call to an increase of service and devotion to the Church of our common Lord and Master.

The past says to us,

"From falling hands we throw the torch,
Be yours to hold it high!"

ROBERT PHILIP KREITLER.

The Feast of St. Michael and all Angels,
1926

THE CHURCH IN THE HEART OF THINGS

Morning and eve the old bell rings;
Its silver voice is calling me
To prayer and quiet sanctuary
Here in the very heart of things.

Softly, with healing on its wings,
It calls the wanderer to repair
To the sweet rendezvous of prayer,
Deep in the very heart of things.

To hungry hearts her bread she brings;
Her fires are burning warm and bright
To cheer the pilgrims of the night
Down in the very heart of things.

Here at the Saint Physician's shrine
Her healing sacraments imparts,
The balm to sore and weary hearts.
Enter, worn soul, her gifts are thine.

Now on her diamond jubilee,
Helpful and clear her light abides
Upon the restless, ebbing tides,
Like a star guiding on the sea.

High on her tower the cross she lifts,
The symbol of her life and creed,
That he who gives is rich, indeed,
In true proportion to his gifts.

We bless her honored memory;
Men laboring in their narrow scope,
With visions of the larger hope,
The golden days that were to be.

And tho in memory fame forbids
But a faint record of their name,
Do not the crumbling stones proclaim
The builders of the pyramids.

Their toil and aims are with us yet,
Their God-given faith and brave intent,
Building this sacred monument;
The stones shall cry if we forget.

And so the past a story brings
Down to our day, that we may bear
The torches that they lit, and share
Their service in the heart of things.

Bright are the names that still remain,
Following the ardent pioneers—
Men with the visions of the seers,
Who in their silence speak again.

I care not what the morrow brings,
The Church foundations stand secure,
And like the hills they shall endure
Here in the very heart of things.

DAVID PUGH GRIFFITH.

CHAPTER I

HORIZONS AND BEYOND

The divine Seer of the Isle of Patmos describes a Utopian city in the Book of the Revelation. He sees an angelic rodsman measuring it with a golden reed. It is a well proportioned city. Its length, its breadth, its height are all equal. When the angel measures its length, he is tolling off the work, the many and common tasks, that must be done in any equitably ordered state. When he takes account of its expansion, its breadth, he measures its culture, its thought, and the things that make for the re-creation of the people in the city. But, when he lays his reed to gauge its height, he is endeavoring to estimate the extent of its reverence and of its power to mount to the higher reaches; the places to which the inhabitants of the New Testament Land of Nowhere climb to get their larger views of life. There they worship God and find peace for their souls. There they learn what things are eternal. The picture St. John paints for the early Christians has been the permanent hope of generations. It is true the picture is a dream. But, as has been said over and over again by those who have watched the growth of an idea, the dreamer precedes the schemer, just as imagination must outrun statesmanship. The thing of importance is, of course, that which seems non-existent finally comes to pass.

This book and the story it tells are to measure a portion of a city. Not its length nor yet its breadth, but its spiritual heights, and that, in one particular direction. The story will not be complete. That were too much to expect. Even the brief span of seventy-five years in the Church's long life contains small but worthy deeds which must be crowded out. The modest character of the effort to record some interesting data of "The Church in the Heart of Things" enforces limitations. Nor, can all the by-paths of local and other history be too

generously followed. Others have measured the city's length. Much has been written concerning the city of Scranton, how it came to be and the work of those industrial giants who laid the foundations of a great prosperity. Not much has yet been written of its breadth; it has been too busy and too young, perhaps, to think through to broader ways. Though within the last decade an earnest social consciousness has been developing, so that he who writes of the Electric City at the end of another quarter of a century, will have a different tale to tell of its culture. The story that now claims our interest is one which deals with the spiritual aspirations and longings of men and women and their children, to follow the traditions of their fathers, and thereby make their contributions to the city's height. They wanted to give the community a vision of God, and of the things of God revealed through His Divine Son within His Church. To find what they said and did, to tell of it in the light of the years that have gone, is to be challenged to present duty. More, it is to lay an incentive upon the generations yet to be.

"There is a charm in clearing away the debris from an ancient well, if thereby the water of life may be made to gush forth," said a searcher of old records. It is true, for words are full of romance. As one delves into the records of other years, treasures of words are unearthed from out of soiled and yellow pages. It does not do to belittle the value of words. They not only represent mile stones, that mark the advances of civilization, but in the most intimate and personal way tell the story of the hopes and dreams of men and women. Capouse, Slocum Hollow, Scranton, Wyoming, Lackawanna, and many another, together with the names of individuals now lost to sight, bespeak of interesting things to tell. They are the stories of efforts to found a city and bring to it all the aids and supports of a well proportioned life.

To Churchmen there is a very special interest in the fact that the portion of the Commonwealth of Pennsylvania in which Scranton is situated once belonged to the colonial state of Connecticut. As the nation celebrates at Philadelphia the one hundred and fiftieth anniversary of the Declaration of

Independence it is worthy of record and of importance to note how large a place, for the moment, did the local troubles in this region between the Yankees and the "inhabitants settled under the claims of the proprietors of Penn," occupy the Continental Congress sitting in the city of Brotherly Love, in December of 1775. Theirs was an interesting action, for it brought peace, to "the long harassed and long suffering valleys of Wyoming and Lackawanna." They said, "Whereas a Dispute Subsists between some of the inhabitants of the Colony of Connecticut, settled under the claims of said colony on the lands near Wyoming on the Susquehanna river, and in the Delaware country, and the inhabitants settled under the claims of the proprietors of Penn, which dispute it is apprehended will if not suspended during the present Troubles in these Colonies be productive of pernicious consequences which may be very prejudicial to the common interests of the United Colonies," they then resolved and recommended that "the contending parties immediately cease all hostilities." One of our local historians quite properly points out that the cause for this action was not the interests of either party, but the fear that the strife "if not suspended during the present Troubles in these Colonies, would be productive of pernicious Consequences." The "Trouble in these Colonies" was the war of the Revolution. In short, the local troubles of the Pennamite War were lost in the larger claims of the United Colonies.

There is no evidence that the settlers from "the Colony of Connecticut" brought with them any representative of the Church, though among the names of early pioneers who carried on the Pennamite War it would be easy to imagine those whose ecclesiastical connection had been within the Church of England. Dr. Throop, in his "Half Century in Scranton," says that "the earlier settlers brought with them some religious notions and it is quite certain that the proprietors of the Connecticut Colony laid foundations of a thorough going religious side for the community, just as they did for the proper educational advantages." He also remarks that the first religious services in what is now Lackawanna County were probably those of Count Zinzendorf, the great Moravian missionary.

He seems to have visited Chief Capouse before other white men had gotten a foothold in this region. In the passing let not the fact be overlooked that the name of this Indian has been preserved in the Capouse Avenue of the city. The Moravians have always been very close to the Episcopal Church. If Count Zinzendorf came so early into this region he came in the name of an ancient Episcopal Church, tracing its lineage back to the early Church in Illyria, founded by St. Paul, and the Church in Dalmatia, founded by Titus. Few Churchmen know that a little over a century before such visits, one Comenius, an exiled representative of the Moravians, in Europe, dedicated a history of the Church of his fathers to the Church of England. Later, in the days of its wanderings and poverty, the Anglican Church assisted them with an open generous hand, appreciating their loyalty to the purposes of the Reformation, and also their devotion to the ancient traditions, liturgies, etc. Our own appreciation of these facts should quicken our interest in the visit of the outstanding missionary of the Moravians of his time to this part of the State. Later, there came to North Eastern Pennsylvania Methodists, Presbyterians, Baptists and Roman Catholics, all of whom brought the Light of the Gospel as they saw it, using school houses and barns, the shelter of trees and homes of earnest folk, through personal contact and word of mouth, sowing the good seed, to the spiritual uplifting of many souls.

If the Church in Connecticut had not sent her representatives with the colonists who came into this region, there can be no doubt there were some settlers who would be interested in what took place there as soon as the War of the Revolution was over. History for the Church was being made also in these crucial days. In 1783 an effort was made to secure for the Episcopal Church in the now independent United States a proper succession of the episcopate. On "Lady Day," the Feast of the Annunciation of the Blessed Virgin Mary, March 25th, 1783, there met in the little quiet New England hamlet of Woodbury, Connecticut, a "voluntary convention" of the Church's clergy. Not many, a mere handful, but they "unanimously agreed to send a person to England to be consecrated

bishop of America and pitched upon the Reverend Samuel Seabury, D. D., Oxon," a missionary of the Society for the Propagation of the Gospel, then at Staten Island, New York. He sailed in early June of the same year, charged to seek consecration at the hands of the English bishops. This he failed to do. The English bishops were hampered by their own intimate connection with a State that looked for the moment rather coldly upon any measure "tending to the new empire's benefit." After considerable delay he went to Scotland, and there received "a valid and purely ecclesiastical episcopate," at the hands of the friendly Scottish bishops on the fourteenth day of November, 1784. It has been called a memorable date and day. It marks the natal day of the independent Episcopal Church, "to be gratefully remembered and told for a memorial of the Scottish Church for all time." That event and the visit of Bishop Seabury to Scotland had their influence upon the American Church's Book of Common Prayer, especially in the Communion Service. The Oblation and Invocation (Pages 235, 236, of the Standard Book) are distinctive features of the Scottish Liturgy, for which more than one distinguished visitor to our shores has said American Churchmen ought to be thankful.

With the arrival of Bishop Seabury in this country the Church was provided, though very inadequately, with but one bishop, with the three orders of the sacred ministry. For 177 years, from the time of Chaplain Robert Hunt at Jamestown in 1607 to the return of Bishop Seabury to America, this Prayer Book Church of ours had had no resident bishops. Thousands of churchmen had never been confirmed; for example, George Washington had never been confirmed.

Now Pennsylvania had an interest in securing an historical succession of the episcopate along the English line, hence, after formal action in regular convention two of the American clergy, the Reverend William White, D. D., rector of Christ Church, Philadelphia, and the Reverend Samuel Provoost, rector of Trinity Church, New York, made the long journey to England in 1786, to seek consecration. After many prescribed formalities these presbyters of the colonial church were con-

secrated on Septuagesima Sunday, February 4th, 1787, at the chapel at Lambeth, London, by the then Archbishops of Canterbury and of York, together with the bishops of Bath and Wells, and of Peterborough. Ever since, Lambeth palace, the London residence of the Archbishops of Canterbury, with its chapel has been a place of unusual interest to the American Churchmen seeking the origins and connecting links of historical Christianity. Here then, was consecrated the first bishop of Pennsylvania, the second in the line of succession for the Episcopal Church in the United States. He was consecrated before the rector of Trinity Church, New York, thus making him second in the line of succession, through the mere accident of order of seniority as a doctor of divinity. Dr. Provoost became the first bishop of New York. Later these two bishops, with Bishop Seabury, joined in the consecration of the Reverend Thomas John Claggett, D. D., on September 17, 1790, to be the first bishop of Maryland, and thus united in him the two lines, the English and the Scottish succession, in which all of our bishops have since participated.

In Bishop White we have every right to be greatly interested. He it was who has been called the "Washington of the American Church"; bishop for forty-nine years, the formative years of the organization of the Episcopal Church in this country, as independent from the English Church, he dominated its life and after history. He introduced what has been called the "wholesome co-ordinate authority" of the laity, in all matters which relate to legislation and government of the Church. From his time on, laymen have had an honored place in the councils of the Church, and great have been the benefits from its contribution of thought and service. There is every reason to believe that Bishop White was solicitous of the spiritual needs of other portions of the vast territory which made up his diocese and lay beyond the confines of the neighborhood around Philadelphia. It was he who sent the sainted Jackson Kemper into the "wild and primitive places of the settlements of Pennsylvania" and we know Kemper came into the North Eastern section of the State as a missionary as early as 1814. Wilkes-Barre, the important town of this section of

the Commonwealth then, is reported to have had a visit from him in that year. Mention must be made again of Jackson Kemper, for he was the first of an illustrious line of missionary bishops who went forth to make the Great Commission a reality, even as the pioneers who pushed the line of the frontier further and further west. Local interest in him centers in the fact that not only was he in Wilkes-Barre but he founded St. Matthew's parish in Stevensville, Susquehanna County, which antedates the establishment of St. Paul's Church, Montrose, by a few years. St. Luke's Church, Scranton, is interested in the beginnings of the Church in Montrose. Its first rector came from there to Scranton. More of this later.

The date of 1817 marks the formation of a parish in Wilkes-Barre, and the granting of a charter to St. Stephen's parish there. Bishop White himself visited Wilkes-Barre in June, 1823, and consecrated the church edifice which had been erected for the small but promising congregation. From this time on, the rectors of St. Stephen's parish carried the Good News of the Gospel and the inspiring services of the Church to the small communities scattered through the wilderness, of what is now Lackawanna County. Here and there, as the meager records would indicate, were men and women with their families, in whom the love of the Church, early implanted in their hearts, was strong. As they grew and became strong, so did the longing for the church of their fathers become stronger, and the occasional ministrations of the clergy who were of the type of the missionary circuit rider, virile and forward pushing, were no doubt most acceptable. The Episcopal Missionary Society of Philadelphia sent forth such men as the Reverend Samuel Marks, a man reputed to be possessed of "great energy, tact and learning" who came into this region, though no record is left of any visit to Scranton. He founded the parish in Montrose, becoming its first rector.

It is perhaps well to pause long enough to get a picture of what the region looked like, especially the site upon which the city of Scranton grew. Fortunately there is a graphic account written by one who was for years a strong spiritual leader within the community, the pastor of the First Presby-

terian Church, the Reverend Dr. S. C. Logan, who in 1873 described the locality as it was in the early part of the nineteenth century down to the forties, in the following words:

"At that time few places could be found in the wildest mountains and glens of Pennsylvania less promising, as the site of this populous city, than the territory about the junction of Roaring Brook and the Lackawanna River—a region so wild, so rugged and covered with forest, that a gentleman now living (1873) was lost, as late as 1840, in the wilderness between Adams and Madison Avenues. Great forests of pine and hemlock waved their leafy banners in the summer breezes, whose passing whispers no man heard, unless perchance the more adventurous hunter or the savage. Among the river rocks, whose laughing waters kissed nodding laurels and rhododendrons, Nay Aug Falls sang their eternal psalm in the ear of God alone, offering incense of mist cloud in summer, and building crystal temples in winter, among the boughs of the hemlock, with no worshippers save the trilling birds and wild beasts. Here whole acres of trailing arbutus, that exquisite prelude of the grand orchestra of the seasons crept silently forth to blush its welcome to the returning sun, with neither suspicion nor prophecy of a coming human invasion. Indeed, it would have seemed to a man of average mind and perception, that if there were a place which God had intended should never be converted into a city this was the point."

The period in our national life between 1840–1850 has been referred to as "the fabulous forties," a time of "prodigies, paradoxes, and parades, self sacrifice and endurance, courage, inspiration and romance." The happenings in political, business, and social life of the previous decade had but served as a sort of introduction to the events of those famous ten years. There is no doubt the spirit of the day affected religious organizations. The effort, the tenacity, the consecration of self sacrifice, what one has called, "the consummation of endurance in a magnificently patient silence," of men in the pioneer work of moving the nation's frontier further and further west, stirred men in every walk of life. Churchmen were quick to see the necessity for going wherever the flag went.

The Jackson Kemper to whom reference has been made, and whose visits into the wild, primitive places of the settlements of Pennsylvania must have fitted him for other pioneer work, was our first missionary bishop. He it was who became



THE REVEREND JOHN LONG
The First Rector, 1851-1858

the head of a long line, now over a hundred, who have gone forth to blaze the Church's way, northwest and southwest, to the isles of the sea, to foreign lands, to "break the soil and sow the seed, and nurse the harvest to church life and growth."

The Church was beginning to consciously feel, in this period of her life, the presence of a great rejuvenating force. In 1835, the General Convention meeting in St. Peter's Church, Philadelphia, had enunciated and enforced, what the great souled Bishop Tuttle used to call "*Important Principles*," viz.—the Church herself is a great missionary society;—Every baptized person is a member of such society; the bishops, the natural leaders of missionary work, should be sent into unevangelized regions of the country. The Church thus committed herself to a forward pushing missionary program. One of the prime factors in the movement, in the early forties, was the rector of Trinity Church, Boston, the learned, cultured Alonzo Potter. In 1845, he became the third bishop of Pennsylvania. To him "The Church in the Heart of Things" in Scranton owes much.

The Reverend John Long, the first rector of St. Luke's, has left a record, in his own writing, paying tribute to this "good and wise bishop," the Rt. Rev. Alonzo Potter, who sent him into this section. Said he, "I received a letter from him while I was in Montrose, where he had helped me in the erection of a rectory, calling my attention to the unoccupied territory between Carbondale and Wilkes-Barre, stating he had received a very urgent request for the appointment of an Episcopal missionary to work in Scranton and neighborhood. Accordingly I was appointed." From whom the "very urgent request" had come is not known. It has been thought, possibly, the "request" originated with Ebenezer Hitchcock, in whose house services were held from time to time. It takes little imagination to picture how some saintly mother, whose early traditions, and now her necessities, would not permit the training of growing youth in churchly ways to be neglected, would write to the bishop for help. While Montrose had been favored with a visit from Bishop Onderdonk, the *second* bishop of Pennsylvania, in the year 1833, where he went to conse-

crate St. Paul's Church, no record can be found of the Church's services, held continuously, until Mr. Long's appointment. Apparently there were no episcopal visits in Scranton until after 1841. In that year there were visits and occasional services in private houses by a Mr. Claxton, a priest of the Church. At various times he came to Slocum Hollow, now Scranton, and also to Providence.

Bishop Potter held a public service, which is mentioned as among the first of such visits, in what was known as the "Village Chapel" in 1848. He was consecrated only three years before. This "Village Chapel" played an important part in the early life of the community. It was the second building to be erected for religious purposes. It was begun in 1841 and completed in 1842. Out of the secular school held in it is said to have come the public school system of the city. The chapel "stood on a bluff near the intersection of Lackawanna and Adams Avenues, though not on present street lines, a modest building, one story high, with one door and six windows."

When he went back to Philadelphia, Bishop Potter must have taken a message from the good church people who had settled in this wild and wooded country, urging the need for the ministrations of the Church's clergy. For it was not long afterwards, in fact co-incident with the visit of Bishop Potter, that the Reverend John Long was sent, under the auspices of the Society for the Advancement of Christianity in the State of Pennsylvania, into the region of Susquehanna County, where he had charge of several parishes and mission stations. This Society was a diocesan organization devoting itself to furthering the cause of the church "in the sparsely settled country." Mr. Long then resided at Montrose, then, as now, the county seat. He had been ordained to the sacred Ministry by Bishop Lee of Delaware, at Seaford, Delaware, May 27th, 1843. The other clergy in the district, which Mr. Long tells us was called the North Eastern Convocation, were the Reverend George D. Miles, of Wilkes-Barre, the Reverend E. A. Mendenhall, of Salem, and the Reverend Asa S. Colton of Pike. Mr. Long served thirteen years as president of this Convocation, never

numbering more than five clergymen. While at Montrose, serving as its rector, he showed great energy; he has been called a "man of parts"; because, it is to be surmised, "he built the first rectory there with his own hands." That he could wield both hammer and saw effectively his parishioners in Scranton, later, gave good testimony. When the first rectory of St. Luke's was built, he himself tells us of "one little adventure," while working on the church roof. He found himself slipping from the roof, where he had been perched with other workmen, with a board in his hand, and unable to save himself fell to the ground, yet with a firm grasp upon the plank. His energy in another direction while in Montrose, repeatedly showed itself likewise in Scranton. The funds for a rectory were needed for St. Paul's, Montrose; the "wise Bishop Potter," for whom he seems to have had unbounded admiration, suggested that he raise the necessary money in Philadelphia and New York. This he promptly proceeded to do, securing from friends in those cities generous contributions, which enabled him to have "in a little while, a cosy place for a home." In later years this experience must have encouraged him when he attempted to raise the funds for St. Luke's Church building. He tells us that then "the means for this purpose were mostly obtained by correspondence and personal solicitation in Baltimore, New York, Philadelphia, and Connecticut, Pittsburgh and various other places."

CHAPTER II

1851-1859

The population, in the district now included in the city limits of Scranton, in the beginning of the second half of the nineteenth century numbered about 2,500. In the years prior to 1850, the name of the city had changed several times. From Slocum Hollow to Deep Hollow (up to 1840, with a population of 100), to Scrantonia, Harrison, and again to Scrantonia in succeeding years (see Hitchcock, p. 97), and finally in 1851 to Scranton. September 11th, 1840, has been called the birthday of Scranton, but officially and so far as the Post Office Department was concerned, Scranton as a name became the title of the community on January 27th, 1851, when the Government officially sanctioned its adoption and use.

It is in this year our story of St. Luke's parish actually begins. Before it is started, pause good reader to remember, that he who stops long enough midst present duty, "discovering and disclosing the sources of one's development and power, renders a service of prime value." Aye, he charts the future! We are to look to the rock from whence we have been hewn. Get first a flitting glimpse of the work of a minister of the gospel then.

In the records of these pioneer days there is repeated testimony to the physical discomforts Mr. Long suffered in his work as itinerant missionary, such as can only fairly be appreciated at this time less than four score years later. So often did he move his family, that he admits that he often "got tired of so many changes."

Yet scarcely had he become settled in Montrose in his plain little home, in the building of which he had put so much personal effort, than he was ordered to transfer his labors to the young and growing village of Scranton. He resigned the

parish in the fall of 1851, to take effect some months later, viz., Easter, 1852, and in the meantime proposing to move his family to Scranton. There are carefully prepared notes, which he, in later years, wrote for those who might wish to have an exact account of those early beginnings. It is fortunate for our purpose that they can be incorporated into the story. His daughter, Miss Augusta Long, now residing at Reading, Pennsylvania, has furnished these notes, copied from the original as her father left them.

"During the autumn and winter," apparently of 1850, says Mr. Long, "I made several visits and did work at Scranton, Hyde Park, and Pittston as I found opportunity for public worship; in other churches, schools and private houses, and gathered information which I found helpful in my future work." He was busy over a wide area, in which the Church's families were scattered, and was so encouraged by the response of these folk, that "after Evening Prayer and sermon in the Methodist Church, the fifth day of August, 1851, I asked the congregation to remain a few minutes to assist me in organizing an Episcopal parish." This was the Methodist Chapel of which Dr. Throop says, "to erect it we all chipped in and put up a better place" than had existed, and "answered, when built, as had been before agreed, for all denominations." Those few minutes Mr. Long mentions were fruitful indeed, for the people stayed, organized themselves into a congregation, chose a name, that of the "Beloved Physician," and elected a vestry with wardens. Of this, there is every assurance; all was done "in decency and order" and the parish started, a well-grafted branch closely knit into the historic life of the Church of the centuries.

Upon Mr. Long's careful testimony there is left the list of the wardens and vestry, viz.: Wardens, Messrs. Elisha Hitchcock and J. C. Burgess. The vestry were Charles Swift, Jacob Kerlin, B. H. Throop, M. D., L. M. Clark, and E. L. M. Hill. He was evidently well pleased, even in after years, for a long time after, he wrote "The selection of these men proved a very desirable one. Each helped as time from personal engagements would allow. Each one with a family had to prepare a home and

earn the means for its support for Scranton was by no means a finished city!"

As was agreed Rector Long, as he was called, relinquished his work in Montrose, Easter Day, 1852, and prepared to move to his new field in Scranton. His salary was \$400, raised by the renting of pews and sittings, and in case this source should be inadequate, by subscription. Says the record, "In addition to which he shall receive the proceeds of the Sunday collections, after deducting the necessary incidental expenses of the church." But here again the scarcity of houses forced him to change his plans and he was compelled to leave his family in the County Seat of Susquehanna while he boarded in the city. He wished to be "in the midst of the push," a picturesque phrase he himself uses and of some import when reading the records of his accomplishments. Later, Mr. Long was fortunate enough to obtain the use "of half a double brick house on Wyoming Avenue" near Spruce street, which was occupied until the completion of the Rectory on Penn Avenue.

Let Mr. Long tell the story of those early days. "In 1852 we broke ground for the new church, the plans having been prepared for a plain but comfortable structure by Mr. Joel Amsden, the architect of Scranton. It was of Gothic design, with a basement of brick and stone, with sittings in the frame superstructure for 225 persons. The external walls were of unmatched boards, battoned." Through his efforts two lots had been obtained on the east side of Penn Avenue between Lackawanna Avenue and Spruce Street, from the Lackawanna Iron and Coal Company, large enough to accommodate both a church and a rectory.

This company's progress, as all local writers note, was so "intimately interwoven with the earlier portion of the city's history it is well nigh impossible to separate them." To have had some association with it was a matter of pride among the early members of the parish.

The names of streets are always interesting, and no less here, when locating the first St. Luke's. It is worthy of mention that Penn and Franklin Avenues were so called after the Commonwealth's two distinguished citizens, William Penn and

Benjamin Franklin; Lackawanna and Wyoming, named by a general agreement, after the two noted valleys of the region; Mifflin Avenue after the first governor of the State.

While the church building was in the course of erection services under Mr. Long's ministrations were held at various times in the little hall used by the Odd Fellows. This hall was rented for all kinds of occasions, "To anything that came to the place, for phrenological and homœopathic lectures and other entertainments." Sometimes the services were held in vacant rooms, over stores, in the Methodist chapel, which was then near the corner of Adams Avenue and Lackawanna Avenue, and also in private houses whenever occasion permitted. From Easter Day in 1852 Mr. Long began to include within his pastoral care the missionary work already begun or established in Pittston, Hyde Park, Providence, and Dunmore. At that period the population of Scranton was something less than 3,000, but increasing at the rate of 500 to 600 yearly. This had its influence on his work. To enable him to concentrate his labors upon the parish, which, Mr. Long recognized as of growing importance to the city, he yielded the Pittston charge and "thus avoided in a measure," as he said "that going about which was inconvenient and a great drawback upon the advancement of the parish."

An application for the incorporation of the parish was made in November of 1851 and the Court granted by decree the petition of the congregation on January 19th, 1852, a record of it being made as of July 5th, of the same year. The means for the erection of the church building for the now legally organized parish of St. Luke's, in addition to the contributions of the little group of church folk, "were mostly obtained from outside the city," as has been hinted elsewhere. So energetic was the "pushing" rector, that a cornerstone was laid on April 19th, 1853, in which "I was assisted," notes Mr. Long, "by the Reverend George D. Miles of Wilkes-Barre, the Reverend E. A. Mendenhall of Salem, the Reverend Mr. Hull of Elmira, N. Y., and the Reverend G. M. Skinner of New Milford." The occasion was "one of great interest" and attended "by a good number of the members of the Coal and Iron Company,

who made generous gifts towards the erection of the church and helped to complete the work." The rector takes special pride in telling of a "good friend in the person of the Reverend G. T. Bedell, rector of the Church of the Ascension, N. Y. City." He went there, as many a clergyman, bishop and priest has gone since for funds. "I called upon him and he promptly promised me all possible aid. In a short time, I heard from him again, stating that he had ready a large collection of fancy and useful articles made by a society of young ladies of his congregation. These young ladies called their society "The Crutch" and met one afternoon each week under the direction of his mother, Mrs. Bedell. A few ladies from my parish and from St. Stephen's, Wilkes-Barre, joined in the efforts and it was decided to have a fair. The use of the ball room in the third floor of the Wyoming House was obtained free of charge, and the fair held, continuing for three days, a great novelty and a great success. The financial gain was \$350 clear."

The work on the new church building progressed so steadily and so favorably that the first church service and the first session of the Sunday School were held in "the comfortable though humble basement" on the last Sunday of July, the 31st, 1853. We may, as the Senior Warden, the late Samuel Hines said upon the occasion of the 50th anniversary, 1902, in reviewing these beginnings, only in part, realize the happiness of that little band in their song of "praise God from whom all blessings flow!" as the fact of a habitation for God's worship was assured.

The work upon the building was "pushed." The good rector likes that word, he himself taking saw, hammer, and nails in hand, working as time permitted, and "to the best of my ability," as he writes, "the carpenters assuring me I did no little service"; except when he fell from the roof. The church was completed by the middle of October, and was ready for consecration November 13th, 1853. A newspaper item of the time October 6th, 1853, relates: "Services were held in the new Episcopal Church for the first time last Sabbath. Through the exertions of the Rector, the Reverend John Long,

aided by benevolent friends at home and abroad, this happy event has at last been consummated. The building is a neat and tasteful structure, combining architectural beauty with cheapness and convenience, and is altogether unique in its appearance. Much credit is reflected upon the designer and upon the person who has had the work in charge. We understand that it will be consecrated by Bishop Potter at the time of the Convocation to be held in this place." This North Eastern Convocation, as it was termed, was held in Scranton for three days and its members, not many as the clerical list was not long, remained for the consecration to rejoice with the rector and the congregation. Bishop Alonzo Potter was assisted upon the happy occasion by the Reverend Messrs. G. D. Miles and R. B. Duane. That the Bishop and out of town guests must have had to plan with care their visit to the consecration, may be inferred from an advertisement of the railroad facilities then about completed. "On and after Monday, October 3rd, 1853, the mail Passenger Train will leave Scranton at 10:15 A. M. and connecting with the Day Express on the N. Y. & Erie R. R. at Great Bend will arrive at New York at 10:56 P. M. Passengers taking a Freight Train with Passenger car attached, leaving Scranton at 5:45 A. M. will arrive in New York early in the evening (8 P. M.). Stages will be in waiting on the arrival of the Passenger Train at Scranton to convey passengers to Carbondale, Wilkes-Barre, Philadelphia, via the Reading R. R.—and all other intermediate points."

That the first church building of this parish was so quickly built and as promptly consecrated, ought to produce in those of the present generation a kindly and thankful feeling towards the good rector and people of that day. Especially towards the rector. It is true the lots were donated; that the actual cost of the building was but \$2,000 yet the latter sum was a considerable amount to raise for that time.

Hardly had the church been finished and consecrated, than with accustomed alacrity, the rector began to plan for a rectory, to be built upon the lot adjoining the church. He relates, "I concluded to try to obtain a rectory in the same way that I had

succeeded in building a church the preceding year. I proposed a plain plank building, as most of the wooden buildings at that time were constructed that way, sooner finished and cheaper than a regular frame. Houses in this way were often built, finished, and occupied in a few days. I obtained the services of a resident of Scranton, Mr. E. H. Kerlin, a very capable and acceptable carpenter. In a few weeks he had the building ready for the plasterer, and interior work. By September 1st the building was completed, and my family moved in and rejoiced that at last we had a home. This move into a freshly plastered house, combined with the preceding work, nearly cost my wife her life, as she was perfectly helpless for a year from rheumatism and suffered for a long time afterwards." The cost of the rectory was \$1,200.

With the same indefatigable devotion to his little congregation, Mr. Long went to work to secure an organ. He went again to New York and upon his own responsibility bought from Henry Erben, a manufacturer of these instruments, an organ for \$525. The builder made a personal contribution of \$100, no doubt under the pressure of the persistent rector. \$200 was paid in cash, Mr. Long giving his own note for the balance. Rector Long records that "the organ arrived in two large boxes on a Friday. Charles Swift and myself with diligent work succeeded in putting it together and it was used the following Sunday."

The first bell that called the people of the community to prayer and service became useless through a crack in it. The minutes of a vestry meeting in 1859 bear witness to the desire for a bell, in St. Luke's, in the following rhetorical fashion: "Whereas the bell of the Presbyterian meeting house in this village, the only bell of sufficient tone to make itself heard over the soft, low music of the rustling pines and dried oak leaves, has been unfortunately damaged so that now its cracked sides give forth no voice, and there is therefore no sound to warn our citizens that the hour for worship approaches, and whereas our worthy rector has repeatedly expressed his desire that our church should do its part towards making the hills and valleys re-echo

with the sounds of church going bells; and whereas, our kind brother in the church, B. H. Throop, has generously offered to present a certain bell which he formerly had at his sawmill in "the Beech," which has been subjected to the inspection of our worthy rector, meets his approval and he volunteers to ring the same; resolved the bell be accepted and publicly hung in the church." For years, some twenty-five, it rang "over hill and dell." There are those who still recall with pleasure, the ringing of "that little monitor, with its bright, cheery tone calling to worship." One of the parishioners, Mrs. Lorenzo La Bar, is able to assure the younger generation in this year of 1926 that there was no greater delight than in swinging upon the bell rope, with the son of the rector, the late William M. Marple, who for years was an honored and efficient secretary of the vestry. His father was rector 1863-1877.

The "first times" of anything are always of interest. So, it must not be forgotten that the *first* time communion was administered was to five persons in the third story of Joseph Chase's store. The *first* recorded baptism is that of John Leighton on June 13th, 1852, age one year. The first confirmations were those of Nancy Garsline and Hevey Rogers in November, 1852. The *first* marriage was that of Thomas Jifkins and Almira Jones on September 5th, 1852, and the first burial that of Eunice Frink, on November 23rd, 1854, aged four months and 17 days. The first mention of delegates to a diocesan convention is that of 1856 when Messrs. R. A. Oakford and E. B. Stewart were elected. In the first by-laws of the vestry there are several references to committees to look after strangers; also, this which bespeaks the vision that first vestry possessed. "At each annual meeting, a missionary committee shall be appointed to consist of three ladies and three gentlemen, to act in the collection and disbursement of funds for general missionary purposes; for which purpose there shall be a collection in the church on the 3rd Sunday of each month."

The records indicate gradual growth, interest in and attendance upon the Church's services, as time went on. For six

years and seven months the Reverend John Long labored as rector. He resigned on September 29th, 1858. He had had to struggle not only with the usual features of the founding of a new parish, but there was an admitted lack of co-operation of which mention is made directly and indirectly. This was due, no doubt, as was told in after years, to the fact that the town was growing steadily and the opportunities for material advancement were all absorbing, taking hold of the hearts and energies of the people so completely, that the Church, religion, the cause of Christ were forgotten or relegated to a secondary place in their thoughts. In 1857 the "appalling condition" of monetary affairs throughout the land, crippled not only the resources of the parish but those of the people, and as Mr. Long says, "the whole community felt the stringency" and "were in straits beyond measure." It is not beyond us, even now, to appreciate the anxiety and feeling of this devoted priest of God. We have his recorded prayer, it voices the depths of his pleadings with the Throne of Grace. He prayed "the Lord will be pleased soon to roll back this dark cloud and lay upon our land the light of prosperity, and grant the people increased wisdom and prudence, that He may not be provoked to spread over us again such a shade of adversity."

Thus was begun the parish of St. Luke's, and to the faithfulness, the devotion, and the earnest labor of Mr. Long, much of the after-increase of its strength may be attributed. He was beloved by all, and there have been left records of those who lovingly mention and gratefully recall his kindness and devotion. Later on, Mr. Long came back to Scranton and became the first rector of the Church of the Good Shepherd, which began its first services in the carriage house of Mr. J. Gardner Sanderson, in September, 1868, though this parish actually originated in the previous July. This mission, in its struggle for existence was helped by the church in Pittston and Wilkes-Barre, each to the extent of \$200. "St. Luke's offered \$200 but it was not deemed necessary to accept this generous offer and so it was declined."

Mr. Long lived to the ripe old age, that of ninety-one years, his death taking place in the quiet evening of his life, October

12th, 1905. He was a member of Cœur de Lion Commandery in Scranton in 1853, 1854. He lived long enough to see the great labors, into which he poured so much of himself, ripen into a strong and influential parish. Many flourishing congregations exist throughout Pennsylvania attesting to what he himself called "the supreme passion of my life," viz., to form new churches. Apart from a period of service during the Civil War when he acted as a chaplain in a government hospital, he ministered to congregations which he had established.

CHAPTER III

ROBINSON AND MARPLE, 1859-1863

While the parish was seeking for another rector and during the succeeding months the services of the Church and the needs of the people were provided for by clergymen from Wilkes-Barre and other places. No more interesting bit of local color can be found than that, which in the light of church history afterwards, settled the choice upon the next rector. In considering the call of a successor the choice rested between the Reverend Henry C. Potter, a young clergyman of Philadelphia, son of the Bishop of Pennsylvania, and the Reverend W. C. Robinson of Norwich, Connecticut, both of whom possessed qualities of heart and mind, which attracted the regard of the church people here, and each of whom had strong advocates among them for the rectorate. The selection settled upon the rector then in Connecticut, doubt having been cast upon the ability of the son of the Bishop of Pennsylvania to take such a parish as St. Luke's. Of course, the parish did not know for years after that it had thus lost an opportunity to furnish to the church at large a strong and influential bishop, the powerful second Potter of New York. Those who have had the chance to serve with, and under him, cannot forget his strong and cultured personality.

Unfortunately the records give but a meager account of the Reverend W. C. Robinson. He came to Scranton and assumed the rectorate on February 1st, 1859. He ministered until December 1st, 1862. Upon the occasion of the Jubilee in 1902 there were those who remembered him distinctly; he was mentioned with enthusiasm and the work he did was spoken of as an influence "for good to this generation." Let it be recalled gratefully that "under Mr. Robinson the parish ceased to be a missionary station and became self-supporting."

It is to the credit of the vestry that they wasted little time

in calling a new Rector. It was a time of great excitement. The Civil War was claiming the energies and the interest of everyone. What Scranton did then is a matter of record, easily accessible. Enough to know it did its part. In the midst of those strenuous days, on the 25th of January, 1863, the Reverend A. A. Marple of Wellsboro, Pennsylvania, assumed charge of the parish.

Doubtless a church without a debt is a matter of wonder, as well as for congratulation, and it is pleasant to know that St. Luke's debt in the year 1863 was but \$600. Before the year was over the new rector mentions the fact that it was discharged. If Mr. Marple came in stirring times, he came at a strategic moment for the parish. Scranton had been growing. The decade between 1850 and 1860 saw rapid growth in the city's population. In the former year the census recorded 2,300, when the new rector came in 1863 there were close to 20,000 people in the city. More extended church facilities naturally were demanded. The encroachment of business and business houses and the likewise increased membership of the church urged upon the rector and vestry a new church edifice and a new location. Mr. Marple, without waiting for the decision, either as to site or new building, inspired the collection of funds. "The Ladies' Sewing Society," a very energetic group of faithful women, devoted themselves to the task of raising money (from which they seem not yet to have escaped) and it was not long before they had secured a tidy sum, for those days—\$2,600, which they "shrewdly invested in U. S. bonds, to await the choice of a location and the need of funds." Sites on Spruce Street, on Linden Street, the southeast corner of Washington and Mulberry, where the Municipal building is situated, and the present location of Wyoming Avenue were all considered, the selection finally falling on the last. Through the deep interest of Mr. Isaac S. Lloyd of the Lackawanna Iron and Coal Company, an offer was made by which "the entire lot, for the use of the church shall be free from cost." Mr. James Lloyd is thanked, in the vestry minutes of October 11, 1866, "for his generous gift of a lot adjoining the church property." Those

were busy days for the vestry; a resolution in the minutes reads, "a fine of one dollar shall be imposed for non-attendance, to be remitted only when a satisfactory excuse can be given."

Galation's directory for 1867 and 1868, in its historical sketch of the parish says, with evident satisfaction and pride in such outward signs of community progress:

"Lots have been secured on Wyoming Avenue—180 feet front by 160 feet deep. The solid foundations have been laid, upon which it is proposed to erect a stone church containing about 100 pews. Mr. Marple has officiated at 79 baptisms, 45 marriages, 51 burials. Persons confirmed, 49. The Sunday School numbers 180 scholars and the communicants amount to 105." It is not always easy to discover in after years the motives for the choice of a building site. But it is clear that the rector and vestry in 1864 felt keenly the need of making and keeping St. Luke's Church "in the Heart of Things." Theirs was a forward reaching vision. They realized the city must grow, and it was with courage that the Iron and Coal Company's offer was accepted and the choice made, for in 1863 this property was covered by a pond, which extended from Wyoming Avenue to Adams Avenue. Here in the winter the boys skated, fished through the ice and played hockey. When a local newspaper, of about that time, announced that "Linden Street is now being opened and extended from Wyoming Avenue to Adams Avenue" the event was considered of real importance. Important for the boys, "because it seriously curtailed their skating area on 'Swamp and Lily Pond'; for the people at large, because it made a very substantial advance into the suburbs of the borough and made those benighted sections beyond the swamp more accessible." When in 1912 the present rector, Mr. Kreitler, was called he found among the "standing committees" of the vestry one which took itself very seriously. It was called by the rather curious and unintelligible title of "Wedge Committee." For the better part of the year the committee remained inactive but whenever a service was announced, at which an unusually large congregation was expected the "Wedge Committee," the chief mem-

bers of which were Messrs. William A. Marple and Theodore G. Wolf, of the vestry, reported immediately and spontaneously for duty. This duty required of the committee a close inspection of the foundations of the church building and the driving in place of stout wedges where the secondary pillars, supporting the floor of the church, showed signs of having sunk slightly away from the cross beams. To remedy this effectively, in 1922 steel girders were placed under the entire floor of the church, extending in such a fashion as to secure the final and complete discharge of the "Wedge Committee," with thanks. But for years there have been reminders of those former days, when on the site of the church building and in the area bounded by Adams and Wyoming, Spruce and Linden Streets a marshy lake and running streams held sway. This will account for the costly foundation on which the superstructure of St. Luke's is built, as also the trouble the builders experienced when the attempt was made to erect a church on the new site. It was the first large structure to be erected in that portion of the city. It is recorded that the cost of the foundations to the water table was above \$20,000.

That the venture of the rector and vestry was attracting public attention is evidenced in the papers of the time. The Herald, a morning daily which was published in this city, said in its issue of June 13, 1866: "We noticed some days ago that the attempt was being made to find a suitable foundation for building purposes on the site proposed for the new Episcopal Church. We understand that the effort was entirely successful. After digging some twelve feet a hard clay pan was reached, which is said to be very durable. It is the intention of the building committee to commence the erection of this church as soon as possible and to prosecute it to an early completion. There is great need of a new church, as the old one is altogether too small for the accommodation of the congregation."

On July 9, 1866, the Herald had the following: "The contract for building the new Episcopal Church has been let to George B. Silsbee. The church is to be built of stone and finished in the same substantial manner as the outside wall.

The size of the building is: Tower and vestibule, 24×60 feet; audience room, from buttress to buttress, 61×86 feet; chancel, 30×34 feet; vestry room, 15×20 feet; organ room, 21×22 feet; whole extension on outside wall, 69×140 feet. The building will be commenced soon, but it is not expected that it will be finished the present year. It will occupy a most central location, and, when finished, it will be one of the finest churches in the state."

That the parish under the efficient leadership of the last two rectors, Mr. Robinson and Mr. Marple, was making itself felt within the larger life of the community is evident by the record of those who noted its progress and its increasing usefulness in the city. Said one of the historians, in 1869—we can see the glint of humor as he wrote—"St. Luke's is now so comparatively wealthy and popular in Scranton that a new stone church is being erected at a cost of \$150,000. This ecclesiastical body, eschewing politics and religious ultraism, has under the ministerial administrations of the Reverend John Long, W. C. Robinson, and the Reverend A. A. Marple, the indefatigable, gentlemanly pastor, grown into public favor in an especial manner since its original existence here."

CHAPTER IV

THE SECOND CHURCH, 1871

With formal ceremonies on the 5th of July, 1866, the ground was broken for the second edifice, which was to continue to bear the name of the Beloved Physician, in the heart of the city's life from 1871 until now. There was every prospect of the success of this second venture. The end of the Civil War had brought, to the North at least, a booming prosperity. Local observers of the time make note of the effect upon the industries of our valley. All enterprises were made to feel the adventurous thrill of the recovery quite natural after the distressing, destructive period of '61 to '65. The congregation, therefore, now having increased in numbers, means and influence, was ready to step out with all the promise and vigor of a renewed youthfulness.

The Bishop of the Diocese, the Rt. Rev. William Bacon Stevens, D. D., came to Scranton in October 9th, 1867, to lay the cornerstone. In the presence of many parishioners and guests, this further evidence of progress took place. Addresses were made by the Bishop, the Reverend Messrs. B. J. Douglas, R. B. Duane, and Mr. Marple, the rector. Immediately the cornerstone was laid, work was begun upon the building itself, and carried on through most of the year 1868. A very serious strike of the mine workers in 1869 so disastrously affected the business and other energies of the community, that work on the edifice proceeded very slowly until the spring of 1871. The industrial disturbances had created many problems for the community. The churches shared in the common uncertainty.

While the erection of the Second St. Luke's was delayed, events of interest were happening within the larger life of the Diocese. The church everywhere throughout the Commonwealth had been growing. It had now come to the point

for further division. The General Convention having given its consent, the Primary Convention of a new diocese, to be called Central Pennsylvania, was held in Harrisburg in the fall of 1871, actually on November 8th. The Reverend Marcus Anthony DeWolfe Howe, D. D., rector of St. Luke's Church, Philadelphia, was elected bishop, and in due course, our parish came under his Episcopal jurisdiction, as part of the new diocese.

Now, let us return to the story of the building of the second church. Under the direction of a building committee, composed of General Elisha Phinney, Messrs. George L. Dickson, B. H. Throop, M. D., and H. B. Rockwell, throughout the first half of 1871 the construction was pushed to a point where on July 2nd, the church was made ready for the holding of services. The Scranton Republican of the date of July 1st, 1871, the day before Bishop Stevens and the rector officiated together at the first service, announced with some satisfaction the opening of the church. It said "it is an important event for the parish and for the city and the realization, to a pleasing extent, of the desire of Christians of all denominations for a sacred magnificence in the accommodations for public worship." The press reports gave in great detail the construction of the building itself, evidently taking the account from the specifications of the architects, Messrs. P. and R. M. Upjohn. The design of the church was known as Gothic, often called Elizabethan or "Ornamental English."

It is not at all difficult, in imagination, to enter into the newly completed church edifice, the second let it be remembered, to be built within twenty years, and read in memorial and other gifts, not only the affectionate devotion of many loyal parishioners, but also the story of that historic faith to which this stately edifice had been dedicated in its very erection. There have been many accounts concerning some of the memorials incorporated in this second church, some of them not very accurate. It behooves the present generation to search well and make accurate record of all that can be found telling of the furnishings of the building. In this way there

will be treasured those memories the congregation can ill afford to lose.

The stained glass windows were considered of great beauty in that day. They were made by a firm in Brooklyn, New York, named Frederick and Brother. There were ten of them, each in three bays, surmounted by a circular or multifoil opening, which last was filled with "richly stained glass," in which was some figure or symbol of religious truth. Some of these windows still remain. With description in hand, one might, in part, still make a miniature pilgrimage around the church and read the deep lessons of the church's faith and hope. On that first Sunday in July, the children of the parish met in the body of the church and "listened with cheerful interest" to an explanation of the emblems in the windows, especially of those in the chancel window, which had within it, four full length figures of the Evangelists, the great representative messengers who tell forth the story of the Good News. In spirit let us enter the church as did those of fifty and five years ago. At the right was a window with the symbols of the font, and the Holy Bible; opposite on the left in another were the tokens of the Ten Commandments, also the Chalice. In this way were the Word, the Law, and the Sacraments called to the attention of the worshipper, immediately upon entering into God's house. It is an extremely interesting item, of which proud record is made, that the next three windows *on the right* of the church (that is, as one enters) were called "flower windows," paid for by "penny collections," gathered by Mrs. H. B. Rockwell from the "ladies of the parish." These windows took their name from the use of the three flowers, in succession, the Passion Flower, the Lily of the Valley, and the Rose of Sharon, in the decorations; indicative of references to the Divine Redeemer. In the multifoil openings of these windows were the Greek Cross, the Anchor of Hope, the Pelican feeding her young, emblematic of the beauty of the Christian character and of the Christian's faith and devotion to the cause of the Savior.

The next window was the gift of Mr. and Mrs. J. C. Burgess. It contained, says the record, "the Lamb bearing

a cross, and in the upper opening, a beautiful picture, illustrating the truth that through Jesus, the Lamb of God, we shall obtain the crown of life." Another window was called the "window of the ministry," since removed, in which the symbols of a banner with a cross, a mitre and a shepherd's crook signified that with Episcopal care the Gospel of truth must be proclaimed.

There were personal associations with some of these windows that made them convey memories of a precious nature. One was the gift of Mr. and Mrs. George L. Dickson, "to the memory of two departed children, John and Hattie." (It had the emblems of two doves, signifying the peace which Christ gives to His little ones; a phoenix in flames in the upper opening, the symbol that these children shall rise again.)

Another window, a memorial, was given by Dr. and Mrs. B. H. Throop, "in memory of three little boys"; the gift of Mr. and Mrs. C. B. Hackley was a window "in memory of our Daisy." The chancel window was a memorial to a "Beloved mother," given by Mr. and Mrs. George R. Sprague, then of Brooklyn, N. Y. It was divided into four bays with conventional symbols in the trefoils, the figures of the four evangelists filling the panels; it was counted a beautiful window.

It is no task to read, between the lines, of the effort, the joy, and the devotion that speak, in simple language, of "the communion table and the bishop's chair," of choice black walnut which were given by the young girls of the parish. This altar is now used at the side of the church, near the pulpit, where rests the same bishop's chair, with an interesting story of its own, for it went away with the late Bishop of Erie when he departed for his new diocese. It came back to St. Luke's after his death as his bequest.

The rector's chair and six stalls were the gifts of the children of the Sunday School. The reading desk, the lectern and pulpit, the last the work of Lamb and Co. of New York, came through the contributions of the ladies, "composing the committee of the month." The furniture of the chancel were the work of John G. King, local artisan, who was regarded as a workman of more than passing ability. The font was of

Oxford stone, cut by a "city workman," the gift of the Sunday School class of Mrs. H. B. Rockwell.

The general satisfaction over the completion of the church was voiced publicly and privately. "The general effect of the church is fine," said one enthusiast in describing it. "The edifice is solid and massive, symmetrical in form and graceful in outline, within it is light, lofty and spacious." "It ranks as one of the beautiful churches of the diocese." Another declares it "an ornament to the city," "a credit to the builders," "the members have devoted much time to its construction and a large amount of their substance." Mr. H. B. Rockwell, of the Building Committee, was singled out as one who had been "untiring in his exertions and munificent in his contributions."

In addition to the vestry, the members of which shared in the responsibilities made necessary by the opening of so complete a churchly edifice, the women of the congregation had their share of the work, under the leadership of Mrs. B. H. Throop, Mrs. H. B. Rockwell, and Mrs. George L. Dickson.

To the rector, Mr. Marple, came the largest meed of praise. The Republican of July 1, 1871, calls him "an indefatigable worker, having devoted every spare minute, to what has been a darling wish of his heart." He was unceasingly watching, working, and encouraging those who were charged with the completion of the building. Wrote one, "since the laying of the foundation stone, Mr. Marple has been an attendant in its development, morning and evening, cherishing its growth like a thing of life, the last few weeks, all hours of the day and night, working with his own hands. Mr. Marple has few equals."

That summer Sunday brought out, as was eminently fitting, both morning and evening congregations which filled every one of the 600 "sittings." The rector and the people of the Church of the Good Shepherd closed their own church in the morning and joined with St. Luke's in the high celebration that it was. The papers reported, "The Bishop delivered in a very agreeable manner an extemporaneous discourse, founded on the text, "The Lord is in His holy temple," enlarg-

ing upon the statement that the Lord is present in His Temple through His Word, His Ministry, and His Sacraments." The Holy Communion that followed was a veritable Eucharist, so happy and grateful were Mr. Marple's parishioners. "In the evening another congregation filled the church—the rector read the service and the bishop delivered an eloquent sermon—an instructive address, after administering the rite of confirmation." The only fly in the ointment of the parishioners' joy was, perhaps, in the fact that the tower, now so much a part of the Church, as to be almost overlooked, had not been finished.

Within the week, on the 5th of July, 1871, the vestry with the question of support facing them, announced in the daily press that "the pews in St. Luke's Church will be let this evening from 7 to 9 o'clock. An opportunity will be given to make selections of seats during the afternoon." There were one hundred of them, and there are records of the eager interest with which the selections and final sittings were decided. Though the church became "free" under Dr. Swentzel, in 1891, many a church family has had the same sittings for the past two generations. A third is now beginning to occupy the seats their fathers bought.

The truth of the phrase, "The eternal feminine" is illustrated in the public reference to the flapper of that same summer of 1871. It seems quite apparent the clergy had their difficulties, for there appeared in print a solemn warning to the young ladies who made it a point to visit churches without favoritism, in groups, presumably on Sunday evenings. For we read, "some of our congregations are affected on Sabbath days by squads of giddy, senseless girls, who come in after the service has commenced, and being seated, begin a conversation with each other by a species of dumb alphabet or pantomimic gestures, to the annoyance of those around them, winding up the performance generally by going out before the close of the sermon. The practice is silly and wicked and such girls had better be brought to church under guardians, until they learn to conduct themselves properly." Let it be hoped that later on, these same young ladies became

effective leaders in "expression work" in the Sunday Schools of the city.

The year 1871 and in July, saw the initial meeting "of the officers and corporators of the public hospital." This is of interest to our readers. Dr. Throop has written of that date, July 11, 1871, "When every prospect of a public character had failed, that I resolved, with the assistance of a number of the leading physicians of the city, who promised to share in its labors and care, to open the hospital myself." "It was determined to at once open a free dispensary and I offered the front room of the old Episcopal parsonage, rent free, for this purpose." It was accepted "and Dr. C. H. Fisher was elected to take charge." Both the "Episcopal parsonage" and the first church edifice had passed into the possession of Dr. Throop. Of the use of the latter, there appeared in the columns of the Republican some time later the following rather informing bit of news: "The doors of the old Episcopal Church were thrown open to receive all who required medical or surgical treatment, under the usual regulations for admission, and has continued from that time until now." "It is to be hoped," continued Dr. Throop over whose signature the items were given to the press, "that from this small and humble beginning an institution may yet spring up that will be a credit to our community, and of which not only the city, but even the State itself will feel proud." And so they have been!

In May of 1875 the first church building was demolished, Dr. B. H. Throop and Mr. J. C. Burgess being present as they had been at the laying of the cornerstone in April 19th, 1853. These two gentlemen assured a later generation that they saw exhumed the box that was put in the cornerstone of the first Church. That, "the archives were found in good condition." It has been, of course, a matter of regret these "archives" have not been at hand while this story of St. Luke's has been written.

When the new church on Wyoming Avenue was erected the excessive cost of the foundations made it necessary to carry something of a debt. There is one record which states the amount of this debt was \$20,000. Provision for this was made

by bond and mortgage, and notes in hand. The interest with its accretions, bore grievously upon the parish, until finally discharged in 1891.

For six years after the Second Church was opened, the Reverend Mr. Marple served as rector. In spite of discouragements, with which both rector and people contended, with no little patience, progress was made, spiritually and materially. The rector was active and faithful in every good work. The reports of those who knew him say that he was gentle and kind in his intercourse with his parishioners, partaking with them of the joys and sorrows, which are so common to all, comforting at the bedsides of the sick and the dying, and always ready to aid the afflicted and needy.

Scranton's population had become 40,000. The membership of the church and its activities had grown. The rector was busily active in the community, a worthy representative of the church in the good works of the larger parish of the city. Two societies, the Ladies' Aid and the Parish Union, aided the rector in the organized parish life and a long creditable list of achievements, in true devoted fashion, were laid up in memory of their tasks. After the resignation of Mr. Marple, a call was extended to the Reverend C. I. Chapin of Vergennes, Vermont, to become the rector. He accepted on the 28th of November, 1877. He strove himself, and urged his people to aid generously in the reduction, even the cancellation of the church debt, which hung like an incubus, upon the heart and spirit of the parish. Little progress was made in either direction. The Reverend Mr. Chapin resigned his rectorate on April 12th, 1879. We enter now upon another phase of the parish life, one in which hearts were tried for a short while.

The parish life had drifted into bad straits. The interest upon the debt had been allowed to go unpaid, the ordinary expenses of the congregation were not met. On June, the 28th, 1879, the vestry issued a circular letter calling upon the people of St. Luke's to squarely meet this gloomy situation and prevent the sale of the property which was then threatened. It is said that a sheriff's notice appeared upon the door of the



Thos. Sprague



William T. Smith



B. H. Throop



Charles D. Sanderson



Everett Warren



William M. Marple

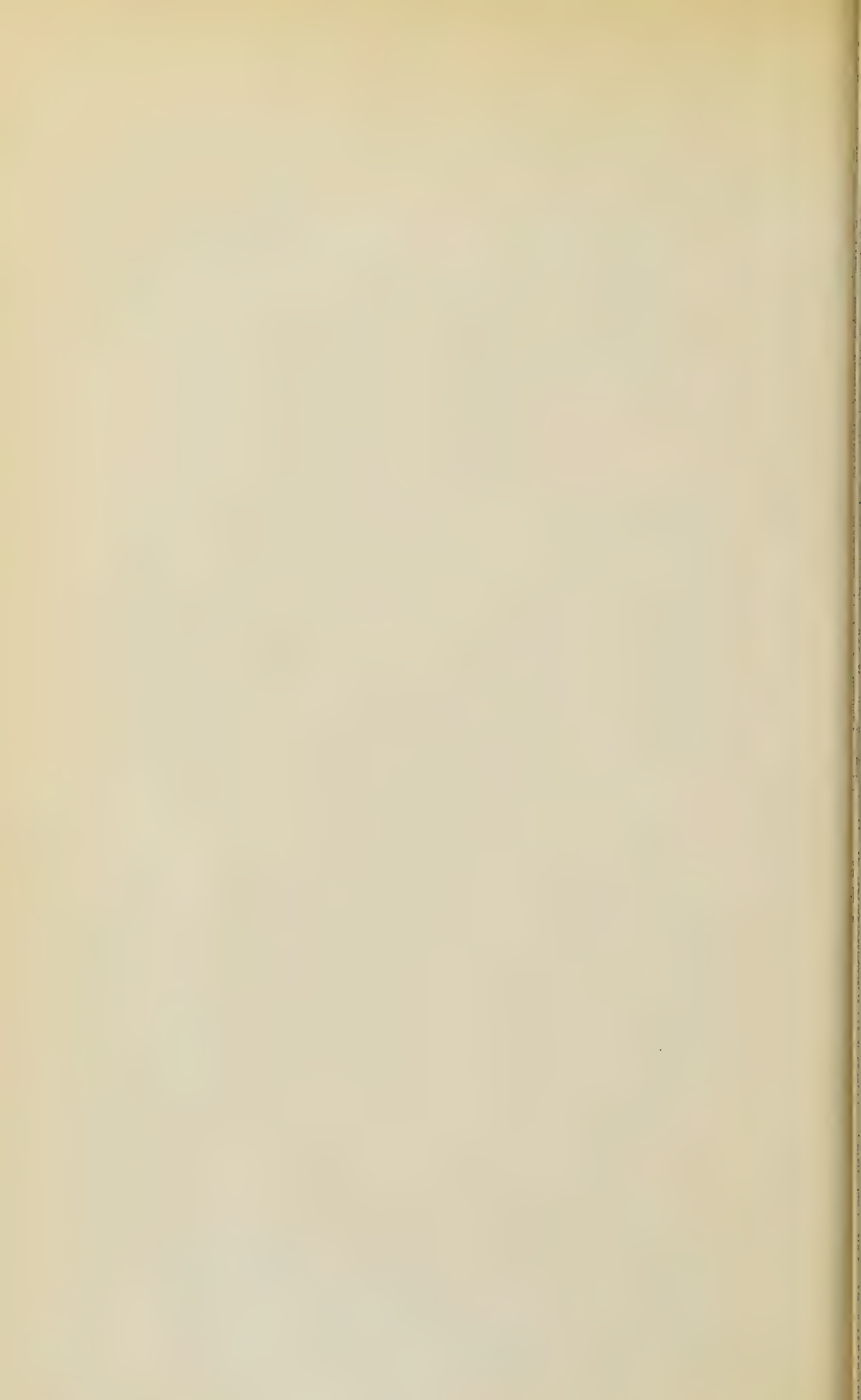


John Jermy



Henry Rockwell

VESTRYMEN



House of the Lord. Heroic action was needed and demanded. The amount owed by the parish seemed very large in those days. The old mortgage of \$20,000 still remained, plus \$4,762 in an accumulation of debts. To the little group of people who had always carried the burden this was a time of grave crisis. That it was met was due to the activity of one or two whose action now, after nearly fifty years, is remembered with a sense of pride and deep gratitude. Let not the present generation forget, as they read this story, to offer up a prayer of thanksgiving for the loyalty and devotion of the churchmen of those days.

CHAPTER V

JOHN PHILIP BAUSMAN PENDLETON, 1879-1885

From a notice of the time, in the year 1871, the Episcopal Church in the United States was recorded as having 52 Bishops, 2,786 Clergy, 224,995 Communicants, 24,494 Sunday School Teachers, and 202,729 Sunday School Scholars. The total of contributions is mentioned as \$5,002,721. In stimulating contrast, the figures of a recent year, that of 1925, reveal a most healthy growth and progress. For example, there are now 148 Bishops, 5,771 Clergy, 1,164,911 Communicants, 54,565 Sunday School Teachers, 467,611 Sunday School Scholars, and the total for contributions is \$41,647,819.

During the decade, roughly within 1870 to 1880, the Church at large had been sorely rent by controversy. The "burning question" for over ten years was one that concerned itself with the "mint, anise, and cumin" of ritual. The controversy was very real. It consumed the time of learned committees of General Convention and the public press eagerly published their reports. No doubt few parishes escaped from the influence of what was nationwide in its scope. Sometimes, there came into otherwise peaceful pastorates division and separation. It happened thus in St. Luke's to a small degree, adding to other discouragements natural to the burden of a debt and like encumbrances.

After Mr. Marple left in April of '79, the services were maintained with some difficulty for a period of about seven months. Then in the autumn of that year the Reverend J. Philip B. Pendleton, of Washington, D. C., was called to be the rector. He took charge of the parish with all the vigor of his young manhood. He was but 23 years of age. He apparently knew not what the word fail meant. He faced

first the task of reorganizing the parish. The financial discouragements had somewhat overwhelmed the people. One of the parish historians refers to the problems confronting Mr. Pendleton as a "Herculaneum Task." Repeated reference is made to the fact that the congregation was staggering under a large indebtedness. Mr. Pendleton at once set Guilds of men and women to work and within a little while evidence of renewed determination seemed to fill the whole congregational life. By faithful efforts, seconded by substantial help from the vestry, the rector secured a reduction of the debt which by May 30th, 1882, was reduced to \$15,429.28 and by August 1st of the same year, it was \$13,000, with interest lowered from 7 per cent. to 6 per cent.

In addition to the material problems which had disturbed the parish for months, there also existed the disquietude over ecclesiastical matters born out of the uneasy state of the general church life of the day. It was during this time that the congregation lost a number of its communicants, among whom were some of the oldest and most earnest of former years. On the edge of the eighties this group of church folk separating themselves from St. Luke's formed what is known as Grace Reformed Episcopal Church. The Reformed Episcopal Church had grown out of the secession from the church of Dr. George D. Cummins, in the middle seventies. He had been an Assistant Bishop in the Diocese of Kentucky. (He was formally deposed from the Episcopate June 24th, 1874.) The Reformed Episcopal Church has always had in it active, earnest folk who have supported their congregations with great devotion. The defections from the local parish were accepted for the most part with a charitableness of feeling and patient consideration. In some ways it aroused both the rector and the congregation to greater interest in the parish life and a forward reaching program of work was instituted.

The General Convention of 1880 met in the City of New York. The exciting questions which had nearly rent the Church in twain were gradually lost to sight. The Church itself was arising to new life and a more hearty consecration to service and extension. The sessions of both Houses of the General

Convention reported by the observers of that day, were devoted to the discussion of a campaign of aggression and advance, especially in the missions of the Church. No doubt the reaction upon the individual parishes at that time was good, just as the ritualistic controversy had done some harm. Here, in St. Luke's there were signs of a fresh consecration to do something more than pay debts. Mr. John Jermyn, who had been deeply interested in the life of the parish from its early days, gave substantially toward the fund with which to finish the church tower. This had remained uncompleted for some twelve years. When constructed "a richly toned bell" was hung in it and ever since has called the faithful to worship and to prayer.

It was during Mr. Pendleton's Rectorate that a new and much needed organ was purchased for the sum of \$4,725. This organ, a Jardine, served, not always acceptably let it be confessed, for forty years. In 1923 it gave place to the new Casavant organ, a description of which will be found on Page 73. The old Jardine organ, let it be noted, was given to the colored brethren of the Methodist Episcopal Church of Washington Avenue, in 1924, and after suitable repairs it has been greatly improved.

The work of Mr. Pendleton, to forward and improve parish matters, both material and spiritual, repeatedly called forth from his people expressions of affection and gratitude. One record of him says that "for six years the young man bore for his people the discouragement of a critical period and the burden of temporal and spiritual cares and anxiety without murmuring."

As pastor and priest he ministered to his people in holy things with painstaking fidelity. Notwithstanding expressions of appreciation from the vestry and from the people, Mr. Pendleton, in May, 1885, concluded to accept a second and urgent call to become the rector of St. George's Church, Schenectady, N. Y. In this parish he served for nineteen years, displaying the same enthusiasm and devotion which marked his early ministry.

A year earlier, 1884, Bishop Howe gave notice that he

found the Diocese of Central Pennsylvania covering such a wide area and within it responsibilities beyond his strength to meet that he must ask for a division of the Diocese or the election of an assistant. Of the two methods of relief the second was adopted. Dr. Nelson Somerville Rulison of Cleveland was elected Assistant Bishop on June 11th, 1884. He chose Bethlehem in which to make his residence. His advent had a marked influence upon the parishes in this part of the Diocese. Bishop Rulison served most devotedly to the very end of his Episcopate, which came at the early age of 55.

In writing such a history as this of our parish life, friendly mentions should not be overlooked, and records must be made that those who come hereafter may note with some appreciation. In addition to the photographs of the rectors and of their assistants which hang in the rector's office, there is one which shows the vested Boys' and Men's Choir which Mr. Pendleton organized. There are several characteristic features about it that mark the date. It is interesting to note the names of those who constituted the choir then. Here they are: C. B. Derman, T. H. Jackson, G. W. Owens, W. H. Brown, Eddie Haldeman, Taylor Swartz, Frank Canfield, Joseph Ryder, Harry Pittaway, Burr Carling, Harry Taylor, David Lindsay, Michael Held, L. R. Cleaves, Frederick Metcalfe, Charles Haldeman, Joseph McIvor, Charles Schlager, George Thomas, Charles Davis, Harry Carling, George Taylor, William Garlick, Eddie Swartz.

Among these names it is to be recalled that Mr. C. B. Derman is still with us. He began to sing in the choir of St. Luke's Church when it was on Penn Avenue, and he but a boy. Harry Rodgers was then the "Chorister." When Mr. Rodgers left, Mr. Derman was appointed "Chorister" by the Reverend Mr. Marple. Mr. Derman then was but eighteen years of age. He remained in this position for twenty-seven years. He had charge for a long time of the music in the Central High School, taught music in Wilkes-Barre for nine years, and in Pittston for a period of seven. He and Miss Estelle Stevens, daughter of the late C. A. Stevens, grandfather of our present Junior Warden Walter P. Stevens, were married by Mr. Marple in the

old Penn Avenue Church when it was in the one hundred block of that street next to St. Charles Hotel, now the site of the Salvation Army building. Nor must it be forgotten that another friend of those early days is still with us in the parish, viz., Mr. Ezra H. Southworth, who at one time played the organ here.



THE RIGHT REVEREND ETHELBERT TALBOT, D. D., LL. D.

Bishop of Wyoming and Idaho, 1887-1898
Bishop of Central Pennsylvania, 1898-1904
Bishop of Bethlehem, 1904

CHAPTER VI

CONSECRATION OF THE CHURCH, 1885-1892

Henry C. Swentzel, Rector

No time was lost between the going of Mr. Pendleton and the selection of a new rector. On May 18, 1885, the vestry held a special meeting in the office of Dr. Throop to listen to the report of a committee to procure a rector. Three clergymen had been recommended by Bishop Howe, seconded by his Assistant Bishop Rulison. The vestry's choice fell on the Reverend Henry C. Swentzel, then rector of Grace Church, Honesdale. The call was extended at once. Dr. Swentzel accepted the invitation and began his ministry as rector on the Second Sunday after Trinity, June 14th, 1885.

Let it be frankly observed, in the passing, that no one of the clergy who have served here as rector but would be glad to have mentioned only such events as tell briefly the story of what the congregation did, rather than the part he played in bringing to pass any of the achievements recorded. The life of a clergyman is intimately bound up with all that takes place in parish life and the up-building of the Kingdom of God. But, that which he does and says are rehearsed only for the purpose of making clearer and more vivid the response of the congregation year after year.

An example of outstanding spiritual leadership, given without thought of himself in any way, is that of the rector who served from 1885 to 1892. Dr. Swentzel's seven years in the parish were replete with fruits of earnest labors. The "loving unity of his people," is made a matter of record. To enumerate the list of things done in that period is to assure the present generation that there was a strong parochial life, which had determined to express itself in achievements worth while and in renewed devotion to the cause of the Church. Re-reading the minutes of the vestry during this period one

gets the impression that the men upon it were serious minded and intended that nothing should be left undone in responding to the call of the rector. Think of what all this means—the balance of the \$12,000 of the church debt was raised, and the constant haunting, menacing mortgage was discharged. The interior of the church was improved by a much needed decoration. Fresh furnishings were gladly and willingly offered by the parishioners. In 1889 a rectory was provided through the gift of Mr. Horatio S. Pierce, later supplemented, both by his widow and the estate after her own decease. Further mention of this noteworthy gift will be found upon Page 80.

The vestry of the time was deeply impressed with the renewed life and vigor which were manifested in the parish. The vestry's minutes state, "the parish has grown amazingly in influence, in financial strength and most of all spiritually; the congregation is united as never before, a heavy indebtedness resting upon the church has been subscribed and paid off and the seats declared free for all worshippers. Earnest zeal and indefatigable labors mark the work of the rector, the Reverend Dr. Swentzel."

As with the previous rectors the influence of Dr. Swentzel extended considerably outside the parish boundaries. In February of 1891 he was tendered the appointment of the Bishopric of Japan. "After due deliberations he felt constrained to decline the appointment," as recorded in a letter to Rt. Reverend John Williams, L. L. D., Presiding Bishop at that time. The congregation was glad that he had decided to stay with them in St. Luke's.

In May of that same year, 1891, the church building suffered a considerable loss from fire in the rear of the property. The chancel window, called the Sprague Memorial, which had added so much to the worshipful character of the sanctuary, was destroyed. Other damage to decorations and carpets was quickly replaced, as was the chancel window, called The "Ascension," which now attracts the attention of all who enter the church. It was made by Tiffany and Co. of New York.

Above all else the church building in this same year was made ready for consecration to the complete service of God.

This consecration took place to the great joy and gratitude of the people of St. Luke's on October 19, 1891. In the *Scranton Churchman*, which was the parish monthly publication of the time, in Volume VI, is a complete record of the event that so moved the congregation that it took a whole week to celebrate it. Read the record with care. It is not difficult to conjure up the picture of the many minor but important details that marked the happenings throughout that octave of St. Luke's, in the year 1891! The Archdeaconry of Scranton met with the rector that week and joined in the rejoicing.

To preserve alone, here, the names of the men and women interested, is to create an Honor Roll of devoted folk who held the faith dear, and gave of themselves and their means unto the Lord Christ and His work. Here is what was said just thirty-five years ago:

"Our parish festival was a notable day in itself, and also, because it was the beginning of a great week in the history of this parish. Bishop Rulison was with us, and preached both morning and night at St. Luke's, and in the afternoon at the Dunmore Mission. In connection with the joyous event which was so near at hand, it was meant that there should be a special confirmation. Forty-six persons received the laying on of hands. The Bishop's strong sermons put us all in the way of appreciating and profiting by the exercises of Consecration Week.

"A bright and beautiful morning—for even the weather seemed to be in sympathy with the joyous occasion—had been appointed for the solemn and happy function of the consecration of our parish church. The church had been thoroughly cleaned, the decorations which had been slightly damaged by the fire of last May had been repaired, and on the floor was a beautiful new carpet which had been provided. A large and reverent congregation completely filled the church.

"Bishop Rulison, the reverend clergy, and the choir, having vested at the rectory, went thence to the church promptly at the appointed hour. They were formally admitted into the church by Mr. John Jermyn, the rector's warden, who, together with the other members of the vestry, preceded them up the central aisle, the processional psalm of the Consecration Office being sung meanwhile.

"The Bishop officiated, and the whole service was most impressive. Everett Warren, Esq., read the request for consecration and the instrument of donation, and the Bishop's sentence of consecration was read by the rector.

"Morning prayer was said by the Rev. John Long, the first rector of the parish, the lessons being read by the Rev. Joseph A. Nock, rector of St. Matthew's church, Jersey City, who was connected with St. Luke's when he became a candidate for Holy Orders.

"The post of preacher was assigned to the Rev. A. A. Marple, who was rector here at the time of the erection of the present church edifice. His text was 'Jesus Christ the same yesterday and today and forever.' The discourse was listened to attentively while the speaker told with a full heart of the work of the parish in his day, and the plans which finally resulted in the choice of a site and the building of the noble pile which had just been consecrated. The sermon throughout was the fruit of a ripe scholarship.

"Bishop Rulison celebrated the Holy Communion, the Epistle being read by the Rev. G. C. Hall, and the Gospel by the Rev. W. C. Leverett. The Rev. Messrs. Jones, Quinnell and the rector assisted the Bishop in communicating the congregation.

"Not a little of the credit for the smoothness and impressiveness of the service is due to the choir. The music, which was well selected, was exceedingly well rendered. The beautiful Gloria in Excelsis was a fitting climax for the splendid service.

"Immediately after service dinner was served at the Wyoming House, covers being laid for one hundred and forty persons, most of whom were guests who had come to the city in order to attend the consecration service.

"After the sumptuous dinner, speeches were made by Bishop Rulison, the Rev. Messrs. Long, Leverett, Quinnell, Foley, Jones, and also by Dr. B. H. Throop and Mr. A. D. Holland.

"On Monday evening, the creed and a few collects having been said, stirring addresses were given by Bishop Rulison, the Rev. Messrs. Long, Marple, Jones and Nock, and Everett Warren, Esq. All were in a happy vein, and were most appropriate to the occasion.

"The Rev. Dr. McConnell, rector of St. Stephen's Church, Philadelphia, gave an intellectual and spiritual treat to those of our people who braved the elements Tuesday evening in order to be present, his theme being the Doubts of St. Thomas.

"Our guild's anniversary was held on Wednesday evening. The reports of the Women's guild were read by Everett Warren, Esq., those of the Men's guild by Mr. F. P. Price, those of the guild of the Holy Cross by Mr. A. D. Holland, those of the guild of the Holy Child by the rector, those of the Dunmore Mission by Mr. S. S. Derman, and the reports of the Boys' guild were read by Masters G. Edison Haldeman and Harry D. Taylor. Mr. William Coney read the report of the St. Andrew's Brotherhood. The Rev. G. C. Foley, archdeacon of Williamsport, gave an address on the 'Priesthood of the Laity,' which was replete with spiritual thought, sound instruction, and inspiration for future endeavor.

"The announcement that the Rev. D. Parker Morgan, of New York, would preach on Thursday evening, attracted a goodly congregation, many of whom, we are pleased to note, were his Welsh countrymen. He gave a splendid sermon from the text: 'Here-in is that saying true, One soweth, and another reapeth.' After the service, many of our Welsh fellow-citizens waited to take him by the hand, and others preceded him to the rectory. His sermon evidently made a profound impression.

"A fitting finale of the special services was held on Friday evening, when the Rev. Dr. Jefferys, rector of the church of the Nativity, Philadelphia, gave a rousing missionary sermon on the Macedonian Cry. The probability that he will soon give himself to missionary work in Tacoma accentuated his fervent and well considered utterances. Our parish is the richer because of his noble sermon."

Unquestionably, the effect of the consecration of the church, coupled with the energetic work of the rector, increased the number of communicants and bestirred the working guilds of men and women and youth to an activity most marked.

The rector had under his care St. David's, Hyde Park, where the Rev. William P. Taylor assisted him. He also had the oversight of a mission in Dunmore and another which was called the Rendham Mission, where he was assisted by a lay-reader, Mr. William Coney. Later Mr. Coney became a candidate for Holy orders from the parish and after a ministry of several years in this country went to England where he was Vicar of a parish, noted for its ancient historic landmarks. Mr. Coney was ordained in St. Luke's Church 1894. The present rector, Mr. Kreitler, visited him in Portbury, near Bristol, England, in 1914. Several of our parishioners have also been his guests. Reports come even as this is written that Mr. Coney has retired from an active ministry after a service of 31 years.

So interesting is this period of the church's life that record is here made of the wardens and vestry. Mr. John Jermyn, Rector's Warden; Mr. A. D. Holland, Church Warden; Mr. J. H. Bessell, Mr. Geo. L. Dickson, Mr. J. M. Everhart, Mr. E. S. Moffat, Mr. F. P. Price, Mr. W. T. Smith, B. H. Throop, M. D., Mr. Everett Warren, Mr. T. G. Wolf; Secretary of the Vestry, Mr. Everett Warren; Treasurer, Mr. J. H. Bessell.

Early in the year 1891, this notice appears in *The Scranton Churchman*, "the pews in this church are free to all." Behind that brief notice is a long story. From time to time, even as far back as 1855 and continuing through the years, in the newspapers of the city there had appeared advertisements announcing the day and hour when the pews of the parish church would be offered for rent. The free pew system, as it has been called, had had its advocate early in church life, but progress toward that end had been very slow. So, when the brief but important notice appears "that the sittings in our church were made free under Rector Swentzel, April 1st, 1891," it must be recognized how surely had been the workings of the seed. The parish had finally been caught in the full sweep of a movement which is now so universal as to be the accepted, rather than the exceptional method.

The influence of the church under the leadership of the rector extended outside of parish lines, as has been noted. "Christian Charity and Philanthropy and all good works in every walk of life within the city" had the interest of the rector and people.

The Reverend Dr. Swentzel resigned the rectorate in April, 1892, and it was accepted with regret. Said the vestry, "we have protested as far as we could consistently to our rector's favorable consideration of the urgent call to Brooklyn." He took charge of St. Luke's church in the latter city, remaining at the head of that congregation thirty-three years. He was one of the prominent clergy of the Diocese of Long Island, and was President of the Standing Committee for more than a quarter century. A minor coincidence, but one which has brought Mr. Kreitler into intimate personal relations with one of the previous rectors, was the fact that Dr. Swentzel signed the canonical papers which allowed Mr. Kreitler to be recommended for ordination on Trinity Sunday of 1899.

Looking back upon the ministry of Dr. Swentzel in Scranton, one sees now how much a period of preparation it was. Signally blessed with abundant fruits, it had been a time of successful planting of seed for even a richer harvest. To this story we now turn.



THE RIGHT REVEREND ROGERS ISRAEL, D. D.

The Seventh Rector, 1892-1911
Bishop of Erie, 1911-1921

CHAPTER VII

ROGERS ISRAEL, M. A., 1892-1902

His First Ten Years

This decade is marked by many events to be lifted out of the commonplace of parish routine. They note the advances made in the church's organization and point to the important position the congregation was assuming in the city and elsewhere. While a new rector was being chosen in the six months interim after Dr. Swentzel had left for the Diocese of Long Island, a venerable and well beloved clergyman of the day, the Reverend J. W. Shackleford, D. D., officiated. Finally, the Reverend Rogers Israel, M. A., was called and became rector upon All Saints Day, 1892. His ministry here lasted until February 24th, 1911, nearly nineteen years. This chapter will deal with practically the first half of this period. The parish during the decade became more and more a church in the real heart of the community life.

The new rector had come to Scranton from Christ Church, Meadville, Pennsylvania, where he had been for six years. Originally he had intended to enter the Methodist ministry, actually beginning evangelistic work in the Methodist Episcopal Tabernacle of Norfolk, Va. Within three years, however, he asked Bishop Randolph of Virginia to confirm him. Later, he was accepted as a candidate for Holy Orders, ordered deacon in Cleveland, March 11th, 1885, and priested in Christ Church, Meadville, by Bishop Whitehead, March 9th, 1886. From the beginning his ministry had always a wide reach, as is evidenced by the many interests into which he threw himself, and the honors shown, through election to positions of trust and responsibility. During his ministry he was a deputy to six General Conventions, a member of five important joint commissions of that body, an Overseer of the Philadelphia Divinity

School, and a director in many of the inter-diocesan and other organizations within the Church. Always a distinguished leader, a strong, influential character, he had the ability to win and hold the confidence of men and women, securing at the same time their unstinting co-operation to a marked degree. The late Bishop of Washington, preaching the memorial sermon for the Diocese of Erie, assembled in convention to honor the memory of their first diocesan whom they had but recently lost, truly said, "Dr. Israel possessed certain beautiful qualities of mind and heart, which made the description apt; he was a *good man*, full of the Holy Ghost and of faith." The phrase best describing the place he held in the hearts of the people of St. Luke's and of the city of Scranton is that which has been put into everlasting bronze upon the walls of the nave of the church, in his memory and to his honor, viz.:

"A Loyal Friend—Charitable to All—Wise in Counsel—Devout in Spirit."

To compress within the modest spaces allowed for a description of the parish life of eighteen busy years is impossible. But a few only of the things may be mentioned, and these only in a sketchy fashion. We know the people of St. Luke's rallied around him as Mr. Israel. He was given the degree of Doctor of Divinity by Dickinson College in 1900. Allegheny College also conferred a like degree in 1915, when he was Bishop of Erie. The loyalty of St. Luke's people, which had been so frank and outspoken in Dr. Swentzel's time, was freely renewed and offered to the new rector. A fresh devotion to innumerable causes stirred the entire congregation.

In the beginning of his work he found a mission in Dunmore started "by his predecessor and by him put into the faithful care of two layreaders, S. S. Derman and R. W. Osland." Before turning to other things it is interesting to observe that in 1894 lots were purchased, called "the St. Mark's Church property." In September, 1895, the rectory there was completed and furnished and within a month a chapel and parish house built in one, were dedicated. Monthly the parish publication, St. Luke's Churchman, reports the splendid pioneer work done at this mission both by laymen and clergy. St.

George's Mission, Olyphant, was opened in the year 1895. "St. Luke's," say the record of the day, "has again reached out and taken hold upon a place of vantage to establish the church and preach the Gospel in our own community. Church people at Priceburg, Olyphant, and Peckville have long sought to have services held at some accessible central point. Two years ago the rector with some of his men drove over the place but the former could not see his way clear to beginning with any promise of a permanent work there. As we know, it is the custom of St. Luke's parish to carry through whatever it undertakes." The rapid advance of the Dunmore mission enabled the Reverend A. L. Urban, then assisting the rector, to include the work at Oylphant, to the great satisfaction of all concerned. "The expenses of the latter mission are met by its own congregation;" a worthy notation!

The year 1893 was to have a marked influence upon the work of the parish for a long time. A veritable cornucopia of opportunities was poured out before the people; for their interest, for their support, and for their participation. More extended accounts of two ventures which were initiated at this time, the Summer Home and the B. I. A., the latter an extra parochial organization, have been given special mention on pages 104 and 107.

It was during this year of '93 that the former "Guild of the Holy Child" was changed to the "Guild of St. Hilda." The Guild of the Holy Cross added the work of the Girls' Friendly Society, being responsible for a Room of Shelter for young women coming to the city without immediate residence, and also organizing what was called St. Margaret's Guild.

The Needle Work Guild was organized in this eventful year of '93. The Woman's Guild, once the Ladies' Aid, observing its forty-first birthday in the same year, was a strong arm, as always, for the rector. One of the parish historians, with much enthusiasm, though a bit mixed in his figure, said, "The Women's Guild was the Aaron and Hur for the rector, upholding his arms as did the forementioned leaders the arms of Moses." He adds, "When the outlook for a parish house seemed dark indeed, the members of the Guild went unfalter-

ingly to work to raise a building fund. They had raised enough to secure from the vestry authorization to have the rear foundation laid." This was, of course, before the Throop Memorial Parish House had been planned or offered to the rector.

Mr. J. Willis Conant was organist in those days. In a reminiscent fashion he writes in the summer of 1926, "In connection with the choir, special credit should go to two *tiny* boys who were leaders of the processional, and have since grown to man's estate—viz., "Gussie" Rodriguez and Wallace Martin. They were faithfulness personified. Also to my most dependable men—John W. Jones, now in Tacoma, Washington, David Jenkins, Mr. W. M. Bunnell, and a Mr. Evans. I never had better support anywhere from choir men.

"For many years I continued a series of Lenten recitals on the old Jardine organ, an instrument of good tone, but needing an athlete to handle, assisted often times by the above men and Miss Dimmick and Miss Kahn.

"The rectory was a second home to me, and many's the good time the Reverend S. S. Marquis, familiarly known as "Sammy," and I had there. All in all I think the years I spent in Scranton and in the service of St. Luke's were the happiest of my life, and I always hark back to them with the greatest pleasure."

Also reminiscent of this time is the story, well vouched for by one who heard it, that a certain curate on a Sunday after the rector had left for his vacation, announced the text, "Return, thou backsliding Israel," to the evident enjoyment of an appreciative congregation.

The parish had existed just long enough to have within it not a few devoted communicants, noted for charitable and kindly deeds, who might reasonably be expected to hear the summons "good and faithful servant enter thou into the joy of thy Lord." Many of the gifts and memorials to the parish are the silent witnesses of them and of this period. In 1896 the vestry received a gift of \$2,500 from Mrs. Rosanna Tripp, creating the Tripp Memorial Fund, in memory of the donor's husband, Mr. Ira Tripp. The income from this Fund was to go to the Rector's Discretionary Fund, to be expended for

charity and the like. Later in 1899 a legacy of \$100 from Mrs. Tripp was added to the General Endowment Fund.

The next year at Easter, the Rector, with just pride, asked the parish to rejoice with him in the dedication of the Memorial pulpit, given by Mrs. Goodhand Clark. A description will be found on Page 100 in the tabulated list of all the memorials of which any record can be found. In 1895 Mrs. Clark gave the lectern now in the Church.

For a moment think of the larger life of the Church. Bishop Rulison had died September 1, 1897. This necessitated the choice and election of another diocesan to guide the destinies of the large and increasingly important diocese of Central Pennsylvania. In the fall of 1897 (November 9th) a special convention met in Bethlehem to elect a successor. Several rectors within the diocese received noticeable support, among them the rector of St. Luke's, Scranton, Dr. Israel. On the fourth ballot the Right Reverend Ethelbert Talbot, D. D., Missionary Bishop of Idaho and Wyoming, received a majority of both orders, and the election was made unanimous. He was transferred to the Diocese of Central Pennsylvania, February 2nd, 1898. Later when the Diocese of Bethlehem was carved out of that of Central Pennsylvania, he chose the former for the exercise of his Episcopate. At the present time the Diocese of Bethlehem numbers, in all its departments, much more than the whole of the diocese from which it was taken at the time of the division in 1904. Through his long eventful life few men have had more honors. It has been his great distinction to act as the Presiding Bishop of the Church from February, 1924, to October, 1925, when by reason of a new canon the office of Presiding Bishop became elective and he was succeeded by the present Presiding Bishop, the Right Reverend John Gardner Murray, D. D., Bishop of Maryland.

It was in the first half of Dr. Israel's ministry in Scranton that some of the more important of the charitable, as well as parish and other ventures, were inaugurated. His broad and sympathetic spirit reached out into the community, and where he found no agency responding to a specific need, he met it himself, by instantly creating something to answer the want.

The list is long of the organizations he raised up to face the social and religious problems of the city. His interests were like the man, four square, and much was gathered within the comprehensive sweep of his untiring labors. The Associated Charities founded by him, long had his devotion and support. As one example of how the parish met some of the Community problems and many others thirty and more years ago mention may be made of the pioneer kindergarten work started in 1893. As soon as the city took over anything the church had attempted, strength and means and interest were turned elsewhere. It is recorded:

"January, 1893, saw the inception of the movement in Scranton for free kindergartens. While the association formed to open and sustain one of these was under way, Dr. Israel appealed to his congregation to also sustain one under their care. The autumn saw his answer in the opening of the South Side (Cedar Avenue) Kindergarten, which before Christmas had to double its work, and presently had a companion in the one on the West Side, supported first by Mr. W. T. Smith of the Vestry, and afterward by Mrs. Smith; and this, with the other one transferred to the Parish House finally by exchange with the Free Kindergarten Association, carried on their good work until the Board of Control adopted them all. Under the very able superintendency of Mrs. Laton S. Oakford and later of Mrs. H. J. Anderson and finally of Mrs. George M. Hallstead, our kindergartens became the models of the city."

The twelve months, 1897-1898, are mentioned as a period in which the losses of loyal parishioners made deep inroads upon the workers and supporters of the congregation. "Three vestrymen, Dr. Benjamin H. Throop, Mr. William T. Smith, and Mr. James M. Everhart, and two of our most devoted women, with many other earnest helpers, have been admitted into life eternal and we feel bereaved indeed, scarce knowing where to turn to fill their places," is the cry of the Rector. Loving the parish with deep affection Dr. Throop remembered it with a bequest of \$5,000. See Page 85.

Mr. William Tallman Smith's sudden going was felt keenly. He had been a tower of strength in the vestry and in the congregation life, a pillar upon which the Rector heavily leaned, was suddenly called to his reward. See Page 86. In June,

1898, there is a record of two bequests received from him, one of \$5,000 for a parish house, and another of \$1,000 for the general endowment of the Church, memorials in a real sense to Mr. Smith's noble work in St. Luke's.

Hardly had the congregation gotten over its sense of loss through the demise of the vestrymen mentioned, when Mrs. B. H. Throop was taken from her place in the Woman's Guild. She, too, gave evidence of devotion to the things in which she had been interested. She bequeathed \$2,000 to the Woman's Guild "that it might not feel, at least financially, her loss so deeply." She above all others, save probably the Rector, was most desirous of having a parish house. Soon after, her daughter, Mrs. Mary Throop Phelps, announced that in memory of "her beloved and honored parents" she would "authorize the erection of a completely equipped building, through which the good works so nobly done in their lifetime may be perpetuated to future generations." There was naturally great excitement. Such buildings were then being erected in various parishes throughout the Church. They marked a new era in church life. Dr. Israel writes with unrestrained joy of the possibilities of service which the new parish house would make possible. He had urged its erection, he had labored and argued in public and in private since his coming to the parish, and he can be excused, we feel certain, for the extravagance of expression in registering the fulfillment of his cherished hope.

The breaking of the ground for the parish house was an event of first importance. We read,

"On Monday morning, June 13th, 1898, at 7 o'clock, Benjamin Throop, 7 years of age, grandson of Dr. and Mrs. Throop, and adopted son of Mrs. Phelps, broke the ground and turned out the first two shovelfuls of earth; a short service by the Rector setting apart the ground for the purpose of a Parish House preceding, and a few prayers concluding this happy commencement of the great work."

In September, 1898, the cornerstone was laid. The picture of that event ought to be preserved. It stirs memories, it arouses deep emotions, it should make the present generation resolve to appreciate the gifts of other years and to so live

and act that the work of the Church shall never be hindered, but always further through them. The names of those who were there, the things they did, the sentiments they expressed are among records we must not leave hidden in dusty tomes. Let us note:

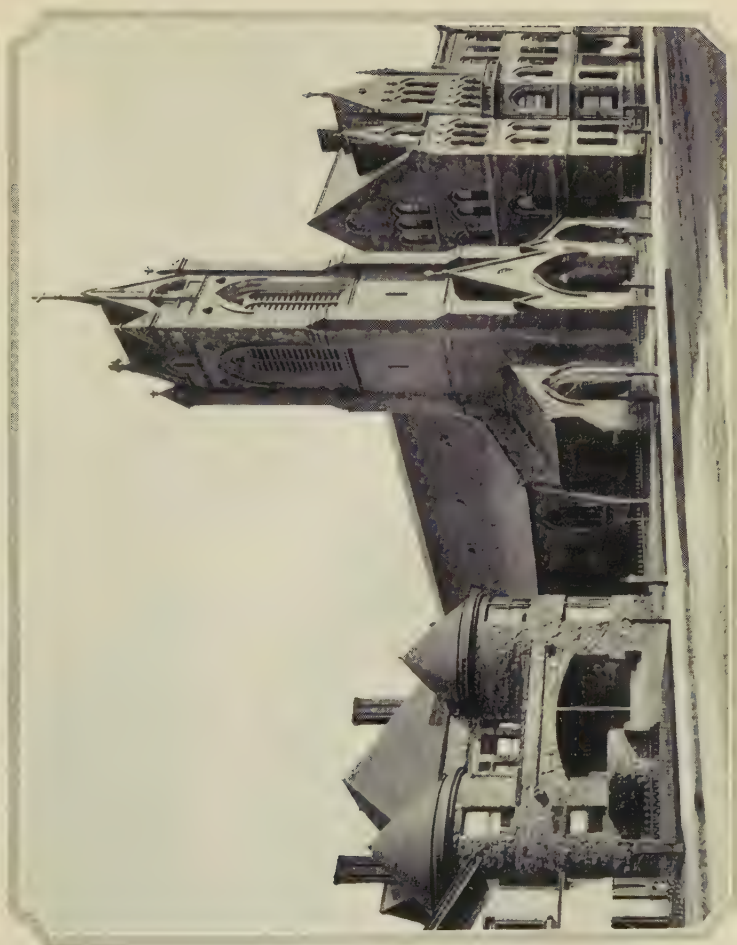
On Tuesday, September 6th, 1898, promptly at five o'clock, the Wardens and Vestrymen, the Architect and Builder, formed in the church and preceded the vested choir and clergy to a temporary platform laid upon the first floor girders. On this platform sat also Mrs. Mary Throop Phelps, the sad but happy donor of the building, with many other friends who gathered round her chair. Upon the steps of the building and upon the sidewalks and streets gathered a reverent and interested throng of parishioners and friends, while the bronzed faces of the many workmen formed a striking background. In the devotions the Rector was assisted by the Reverend F. S. Ballentine, Rector of the Parish of the Good Shepherd. The Reverend M. B. Nash, Junior Curate of the Parish, read the list of the contents of the stone. The various items previously gathered together, packed and brazed in a copper box by Mr. Theodore G. Wolf and securely set and sealed in the stone by the Rector, were: Holy Bible, Prayer-book, Hymnal, minutes of the Vestry meeting deciding upon the structure, photographs of the Throop family, and Dr. Throop's "History of the Lackawanna Valley," St. Luke's Churchman, the Diocesan Journal for 1898, the New York Churchman, the Parish Calendar, current coins, and the daily papers of the city.

"Mr. John Jermyn, Senior Warden, applied the level and square and declared: 'Reverend Rector, the stone is square, level, and plumb.' The Rector then said, as he struck the stone thrice with his trowel: 'In the name of the Father and the Son and of the Holy Ghost, I lay this stone for a building to be erected hereon, by the name of St. Luke's Parish House (Throop Memorial) to the glory of God and for the good of His People, in the faith of Jesus Christ.'"

After a short address, the Rector introduced Major Everett Warren, who said:

"We are fortunate that we behold this day, for 'tis a red letter day in the Parish calendar of St. Luke's Church and I think I can fairly say in the history of the benevolent and philanthropic work of the city of Scranton.

"What this building means to St. Luke's, our clergy and our people, what it means to the city of Scranton in the future years we can scarcely appreciate or imagine. The clergy, the faithful workers



CHURCH, RECTORY AND PARISH HOUSE, 1899

in our guilds, how happy they all most be today in the assured realization of that for which they have longed for so many years, and without which they feel the parish is so hampered, its work so much retarded and its usefulness so greatly impaired!

"How happy must be the heart of the donor and the giver of it all, Mrs. Phelps, herself a life-long parishioner and member of St. Luke's, to see the building assured, to see these happy faces here today and to know that here is to stand a structure forever to be used for the cause of Christianity and the spread of Christ's Kingdom in the very center of a great and growing city, while at the same time to perpetuate the memory of her dear parents as long as this parish shall live.

"And how suitable that the building in which centers all the parochial activities of our parish, especially the work of the laity, the people of the congregation, should stand a lasting memorial of both Dr. and Mrs. Throop. They did perhaps more than any other persons in securing the services of a Missionary of the Church in the days when this valley was a comparative wilderness. Their lives spanned the parish life from the days of the little chapel down on Penn Avenue to our most recent years of fullness and expansion as a great city parish. Time and means were theirs to give and they gave both with unstinted hand. They were in the lead in everything a parishioner could do to strengthen the hands of the Rector in the maintenance and the upbuilding and development of our Church.

"It is most fitting that the present structure, thought of by Mrs. Throop as a memorial to her husband gone before, should bear the names of both Dr. and Mrs. Throop. I am sure they will always be held in loving memory by all our people.

"When Mrs. Throop was called away to rest Mrs. Phelps eagerly took up the work as her own, and with generous heart and lavish hand has urged it forward day by day. May I be permitted, as a member of the congregation—voicing their sentiments, I am very sure—to express the hope that it may be vouchsafed to her to live to see it completed, a fixture of our parish life, the very center of it all, and then live for many years to realize how great a work she has wrought."

Mr. A. D. Holland, the Junior Warden, then spoke, saying:

"Such gifts to the Church of God as this Parish House in memory of departed ones link together the living and the dead and make more manifest the truth that 'they but one communion make.'

"About forty-five years ago Bishop Alonzo Potter of Philadelphia visited this town, and among others whom he then met here were Dr. and Mrs. Throop, the dear father and mother of the good woman to whom

we are indebted for this most useful and ornamental structure. Shortly after the Bishop's visit he addressed a letter to the priest then in charge at Montrose, requesting him to establish the services of the Church in Scranton without delay, at the same time making the prediction that in fifty years Scranton would have a population of 100,000. The fifty years have scarcely passed, but the Bishop's prophecy has been realized.

"Dr. Throop, the founder of the family in whose memory this parish house is erected, had always an abiding confidence in the future of the town. He was never a visionary man, but always a man of vision. He greatly aided in the building of our substantial Church edifice, and he rejoiced to see the erection of the beautiful rectory adjoining the Church. Can we doubt that he and his dear wife now rejoice at the generous provision which is being made by their own child, in their name and in the cause of God and humanity?

"It is our trust and hope that this Parish House will be a blessing to this and future generations, and it is also our earnest prayer that God will bless the thoughtful and generous giver here and hereafter."

The concluding service was held by the Rector.

The following April, 1899, the Parish House was blessed and dedicated with elaborate ceremonies. Addresses were made by the Rector, the architect, and the Bishop. Again there was evidence of great joy and the congregation as a whole joined in showing their appreciation to the donor, Mrs. Mary Throop Phelps. Mrs. Phelps remained an invalid for many years. Through them all with a sweet spirit, uncomplaining and patient, she aided and assisted the lives of others with a generosity that was a monument in itself. When she was called away in March of 1915, only the Rector, Mr. Kreidler, with a few intimately associated with him, knew just how much the parish had lost. She ministered her fortune with a strong sense of stewardship, guided by a tenderness and zeal that made her a worthy daughter of worthy parents.

While preparations were afoot to observe its Jubilee the parish lost one of its earliest supporters, Mr. John Jermyn, who died on Thursday, May 29, 1902. He had held the office of vestryman, especially that of Rector's Warden, for many years. Further mention of him is made on Page 85.

St. Luke's Church was founded on August 5, 1851, a year before it was formally incorporated. The completion of five decades of corporate life in 1902 gave opportunity to officially

summarize some of the parochial activities of the clergy. Their ministrations in that time are shown to have been 2,387 baptisms, 1,464 confirmations, 549 marriages, and 1,093 burials. These beside hundreds of services, public and private.

The Senior Warden, the late Samuel Hines, reported then that the money raised and expended in this period totaled \$490,732.56, of which \$50,511.72 had been devoted to "charity and other benevolences," among these presumably missionary offerings being counted.

As the Fiftieth Anniversary approached, proudly was the statement made "with no funded debt, the real and personal properties owned by the parish, based upon the valuation of the city and real estate assessors is not far from \$255,000, plus certain endowment funds, of which mention is made elsewhere. The parish, as it turned the half century mark, was equipped to minister in every way a varied physical and spiritual program, to meet the needs of its many parishioners, who were now spreading out in all directions over a rapidly growing city. Thus we take up the events of October, 1902.

CHAPTER VIII

FROM JUBILEE YEAR TO DR. ISRAEL'S CONSECRATION, 1902-1911

There are three events coming within this period which are typical of the life of the parish and its rector. The first was the Jubilee celebration, the second was the erection of a new sanctuary and the rehabilitation of the Church itself, and the last was the consecration of Dr. Israel to the episcopate as Bishop of Erie. In between, of course, are many interesting activities and occasions.

Although fifty years may seem but a short time compared with the long ages of the Church's life, yet for a congregation it marks, as do all such anniversaries, a right to a place in history. It helps materially to settle and establish a church's own life, associations and traditions, and witnesses to the permanence of the great faith and works of salvation for which a parish has been organized, as part of Christ's Kingdom.

The Jubilee in 1902 gave opportunity to observe the first fifty years of the existence of the incorporated life of the parish; it was also the occasion of the tenth anniversary of Dr. Israel's rectorate and the twentieth year of his marriage to one who has been a helpmeet indeed in all good works, here and elsewhere. If one was the Rector, the other, Sarah Graham Israel, was affectionately called the "Director" in many of the parish activities. From the memories of those who were present twenty-five years ago, as from the records of the time, this triple combination of anniversaries gave opportunity for a series of functions which were pervaded with "a hearty spirit of good will, harmony and enthusiasm." It surely will be of some value to note the happy doings of October, 1902.

The celebration was planned, apparently, with much thought. The services and social gatherings lasted over several days.

The Bishop of the Diocese with many of the neighboring clergy, together with old friends from afar, were present to offer their felicitations to Rector and congregation. The Reverend Henry L. Jones, S. T. D., then the honored Rector of St. Stephen's at the opening service in the church, Wilkes-Barre, was the preacher. He spoke as the representative "from the parent parish of St. Stephen's." The children shared in the Jubilee with an afternoon of entertainment. Names of old friends appear on the program, in which great interest was shown. The "town night," held on the Saturday evening of the anniversary week, brought neighbors and acquaintances from the city and other churches. The Reverend Doctors McLeod, Giffin, and Pierce were among the clerical guests. The Senior Warden, the late Samuel Hines, read an historical paper, to which we of today owe much, for it was full of information and data taken from the early records.

Sunday, October 19th, Bishop Talbot preached in the morning, Doctor, now Bishop Lloyd, to the children in the afternoon, and Dr. Pendleton at the evening service. Every time the Church was opened that day large and enthusiastic congregations greeted the preachers.

The gatherings on the next day, Monday, were marked by much cordiality. Bishop Talbot met with his clergy, a reception was held at the rectory, to which hundreds went to greet Dr. and Mrs. Israel, and in the evening the Parish House was thronged with friendly folk from every part of the parish.

The committee in charge of the commemoration of the parish Jubilee comprised Messrs. Samuel Hines, Theodore G. Wolf, Everett Warren, J. H. Bessell, and Thomas Sprague. Assisting this committee the record mentions the following ladies, whose names will recall for some those who were among the families of the day: Mrs. W. M. Dickson, Mrs. J. F. Broadbent, Mrs. F. E. Stevens, Mrs. A. H. Winton, Mrs. J. A. Mott, Mrs. J. W. Oakford, Mrs. George Pettigrew, Mrs. Penny-packer, Mrs. T. Cramer Von Storch, Mrs. W. H. Coleman, Mrs. Herbert Harding, Mrs. E. D. Shopland, Mrs. G. H. Jifkins, Mrs. R. H. Jessup, Mrs. Weeden, Mrs. Foote, and Mrs. Phinney Reynolds; the Misses Victoria Broadbent, Mary

Bessell, Luella Williams, Julia Pettigrew, Derman, Thayer, Sancton, Edna Sancton, Elsbeth Winton and Yewens. Mrs. Samuel Hines, Mrs. T. G. Wolf, Mrs. Everett Warren, Mrs. H. W. Kingsbury, Mrs. W. M. Marple, Mrs. R. J. Foster, Mrs. Charles D. Sanderson, Mrs. J. H. Bessell, Mrs. George L. Dickson, Mrs. E. N. Willard, Mrs. C. B. Derman, Mrs. S. H. Stevens, Mrs. Richard Osland, Mrs. Clara Barnhart, Mrs. Charles Hurlbut, Mrs. S. T. Hayes, Mrs. Stella Lawson, and Mrs. S. S. Derman.

Of former rectors then living the Reverend John Long was eighty-eight years of age; he sent a "beautiful letter written by his own hand, thankful that God had preserved him to such a ripe age." Mr. Marple, "another venerated rector," was forbidden to come "through the claims of declining years." Dr. Pendleton was there, vigorous and in the prime of his life, mentioned as one who had rescued the parish from "an enormous debt, which had nearly submerged the parish in despair." Dr. Swentzel was prevented by duties within his own cure.

The Rector was anxious that one of the concrete results of the fiftieth anniversary should be the creation of a substantial endowment fund. In this he seems to have been disappointed. The response was meager. Not until later years and the changing conditions of community life forced this need upon some of the more farseeing parishioners did the endowment begin to build a protection for the future. But, Dr. Israel himself succeeded in building an endowment of active missions, which have for the most part paid tribute to his wisdom by becoming strong, independent parishes. To name the list is to see in the mind's eye a wide area over which St. Luke's exerted a strong influence. There were St. Mark's in Dunmore, St. George's in Olyphant, St. Margaret's on the South Side (Fig Street), St. James's in Nicholson, and the beginnings of a mission in the East End, called St. Alban's, and Court Street Sunday School. For a while St. John's, Providence, was in Dr. Israel's care. Of each much could be written, for it is a twice told tale, a record of devotion, deep interest under trying physical limitation, continued loyalty and

in several instances triumphant entry into permanent self-reliant life. The work in these missions was carried with the help of the assistants of the parish, somewhat as follows :

"At St. George's Mission, the Senior Curate gave one Sunday and one week-day service every week, and also a monthly celebration of the Holy Communion. At St. Mark's, he gave three Sunday services besides the week-day services, there being a weekly celebration of the Holy Communion. At St. Alban's, the Junior Curate gave one Sunday service weekly, and at St. James's, a service every Sunday, with monthly celebration of the Holy Communion. In the Fig Street Mission, no regular services were given, but special services were held during Lent and Advent. The services in these missions were attended by about two hundred persons weekly."

In 1903 there is mentioned the sad fact that Mrs. Almira Bradbury (Jones) Jifkins, wife of Thomas Jifkins, had been taken by death from the list of those active, but unheralded, communicants who mark the strength of the Church. Theirs had been the first marriage in the parish, recorded as of September 5th, 1852. Another communicant, among the oldest at the time of her death in 1904, whose going was greatly felt, was Mrs. Marion W. Warren, the mother of the late Everett Warren, Esq., and Mrs. Frederick P. Price. A woman of great intellectual endowments, strong, self-reliant, with her principles founded upon God's word, her religion was positive, her faith firm, her life simple. She made a deep impression upon the parish and those she touched.

The parish records reveal that Easter Sunday, 1905, was a day long to be remembered, "one of the most auspicious in its extended career of usefulness." The rebuilt chancel, the improvements in choir and sanctuary, the new baptistry, the decorations within the nave of the church were all opened to view of the congregation for the first time. Under the direction of Mr. Louis Tiffany, the church had taken on an entirely new appearance. The choir and sanctuary, with the furnishings, were the generous gifts of the family of the one time Rector's Warden, Mr. John Jermyn. The baptistry, with its fine mosaic representation of the baptism of our Blessed Lord, was provided by Mrs. Mary Throop Phelps. The whole congregation shared in the other improvements, which made possible

the morning chapel in the south aisle, where the old altar was placed, the rearrangement of the Jardine organ and the decoration and improvements within the body of the church.

Few indeed of our worshipers sense the full significance of the symbolism of the chancel. A description of it will repay our careful reading. There is spiritual meaning in every part of its carefully executed detail. Looking from the nave the low, beautiful rood wall of Caen stone is noted, broken by three steps to the choir, in the center of which is a representation of the Athanasian symbol, with the words "In Memoriam John Jermyn, Warden 1887 to 1899."

On either side are richly carved choir stalls, slightly stained to harmonize with the pews and other woodwork of the nave. Two steps lead to the presbytery, a unique feature, in American church architecture. This is a platform some six feet deep, furnished on each with a heavy stall and priedieu, for the rector and his assistant, respectively.

The white marble altar has much significant symbolism about it. It is approached by three steps, leading to the foot pace, composed of one huge slab. Its front has three panels, a center one containing a reproduction of Tissot's picture of the "Ark of the Covenant," the outstretched wings of the cherubim covering the mercy seat. On each side panel is represented an adoring angel, each a beautiful figure, with upturned face, looking towards the mystery of the Divine Presence on the altar above, "which things angels desire to look into."

Behind the altar, the reredos consists of three panels, with figures in half relief, surmounted by canopies of the utmost delicacy and beauty, not in the least suggestive of the heavy blocks of stone out of which they were carved.

The left panel, facing the east, represents Melchisedec, bringing forth bread and wine and blessing Abram, pointing as it did to that "pure offering" which the Prophet Malachi declared should in Messiah's kingdom everywhere be offered to the Most High. This, too, is an adaption of one of Tissot's pictures.

The right panel represents the supper of Emmaus, where our Lord made Himself known to His disciples in the breaking



INTERIOR OF CHURCH, 1905

of bread. The center panel is devoted to the scene of the crucifixion, with St. Mary, St. Joseph, and the Magdelene, but in no case are the figures brought out into full relief as though they were matters of merely historical interest, but with the dim, uncertain lines of mystery and deep religious meaning.

On either side of the altar are stone sedilias for clergy. On the Gospel side are three, each surmounted by a gilded canopy, the most easterly bearing a bishop's mitre and on the right side are two corresponding seats, a third canopy covering the credence table, beautifully carved, over and behind which is the Agnus Dei. Overhead the Gothic tracery of the ceiling is finished in dull gold, the panels being in rich blue, harmonizing perfectly with the predominating tints of the window which it frames.

The beautiful chancel and the fine artistic representation of the Baptism of our Blessed Lord have produced for countless worshipers an atmosphere of reverence within the church that cannot be resisted. Grateful have they been that others were moved to adorn the sanctuary of the Divine Savior.

Among the records of October, 1907, the following has been found. The author, though unknown, speaks feelingly of the fact that the parish was then fifty-five years old.

Unto this day through five and fifty years
 Thy care, dear Master! Son of God! has brought
 This Church of Thine own planting. Thou has wrought
 Greatly through Thy first workers. Faith reveres
 Thy faithfulness to those whose memory cheers
 The later laborers in Thy Vineyard, taught
 Whate'er discouragements may be, that naught
 Can blight Thy ripening harvests, though the tears
 Or singing in the sunlight work is done.
 Wherefore behold the blessings that rejoice
 Our hearts on this fair anniversary day!
 Therefore for us to whom returns earth's sun
 Daily each morning, make Thou strong our choice
 Unflinching to serve Thee all the way!

Of memorials, mention must be made of the window, illustrating the Nativity of our Lord, placed in the Church in 1910.

A worthy memorial it was, of a life whose "sweetness, charity, and earnest active Christian devotion have been felt within the parish for fifty years." Mrs. Lydia Merrell (Poore) Dickson, the wife of George L. Dickson, had died in 1906. She, with Mr. Dickson, had taken an active part in the little church on Penn Avenue. Everything in the parish had had her interest. She was a member of the Woman's Guild from its inception, its president for eight years. Her influence had spread to every good work within the city. It was fitting there should be a memorial within the church for her.

For years a quiet, unassuming piece of work has been that among the deaf mutes, the "Silent Folk" of the parish.

The Reverend Jacob M. Koehler, a pioneer in this work, writes:

"In 1880, while endeavoring to secure the opening of a Public School for the Deaf, I started a Bible Class for the adult deaf mutes of Scranton and immediate vicinity. The class met in the Y. M. C. A., then occupying the upper floors of the building since used by the Bosak's, on Lackawanna Avenue.

"Out of this grew an organization known as the Deaf-Mute Branch of the Y. M. C. A. Here were held all the activities usually associated with Y. M. C. A. work. I also had the nucleus of a similar work in Wilkes-Barre.

"In 1881, I induced the Reverend H. W. Syle, the Church's Missionary in Pennsylvania and Central Pennsylvania, to hold services at St. Luke's. The Rector, Dr. Pendleton, became deeply interested. I, myself, was baptized by him on New Year's day, 1882, confirmed on the following Palm Sunday, and licensed as Lay Reader shortly afterwards. Stated services were held at St. Luke's, and at Wilkes-Barre, Carbondale, Pittston, Montrose, and Towanda.

"Central Pennsylvania (now Bethlehem) had created a Commission on Church Work among the Deaf, in 1882, and when the closing of the Day School at Scranton left me without employment, the commission offered me the appointment of Lay Missionary. The Deaf-Mute Branch of the Y. M. C. A. continued its existence until 1887, when it was merged with the Ephphatha Guild at St. Luke's Church, most of its members having been confirmed. For some years the Guild was little more than a skeleton organization until about 1892 when Mrs. H. H. Coston, a member of St. Luke's and a Sunday School teacher, became deeply interested in the Mission and was an invaluable aid in making the Guild an effective force. But St. Luke's was still without a Parish House and carried on parochial

activities in rented rooms. These were occasionally available for the purposes of the Guild; at other times Mrs. Coston secured the use of empty store-rooms or the free use of other places. In spite of these handicaps the activities of the Guild grew and flourished. Besides being the parochial organization of the Deaf Mission, it was the center of the social activities of all of the deaf people of Scranton and vicinity. Many of these were Roman Catholic, but came to the services and were associate members, with the sympathetic approval of their Bishop O'Hara, and some of his priests with whom I had become friends before I lost my hearing.

"The ability of the Diocese to adequately support its Mission to the Deaf was limited at that time, and the Ephphatha Guild secured substantial additions to the funds of the commission, stimulating organizations elsewhere to emulate its example.

"It is a pleasure to me that it continues to function and prosper under my successor, Reverend Franklin C. Smielau."

Mr. Smielau, to whom reference has just been made, was an alumnus of Gallaudet College for the Deaf, Washington, D. C., from which he secured his degree B. A. and M. A. in 1897. He graduated from the Philadelphia Divinity School in 1900. Ordained deacon in 1901 and priest in 1902, he took charge of the Mission of the Deaf here in 1901. He now ministers to a group of about 100 people, of whom forty are communicants. He is a painstaking, sympathetic pastor, well understanding the problems of his part of the flock. The parish cannot do without the valuable services of Mr. Smielau.

Would that there were space to rehearse the history of the Woman's Guild, faithful from the very inception of the parish. The list of its officers is a roll of devoted workers. The Women's Auxiliary also has a story of devotion to its own task. The parish publications for years repeat again and again the activities of these two organizations that tell but one thing, faithfulness to the calls of the Master through His Church. The Men's Guild for a long period had in its care the Summer Home. Other societies came and went as there was need and aided in the multitudinous activities of a busy church.

The congregation while resting secure in the strong leadership of its rector was disturbed by the report in November of 1910 that Dr. Israel had been elected to be the first Bishop of Erie. Having accepted this call to that high office, he

terminated his ministry in the city of Scranton on St. Matthias' Day, on February 24th, 1911, when he was consecrated. The Bishop of Pittsburgh, who had ordained him to the Priesthood, was his consecrator with the Bishops of Bethlehem and Southern Ohio as co-consecrators.

The presenters were the Bishops of Central New York and Harrisburg. Bishop Lloyd was the preacher. The attending presbyters were the Reverend Martin Ainger, D. D., of Franklin, Pennsylvania, and the Reverend Horace Edwin Hayden, of Wilkes-Barre. He went from the community much beloved, much missed, for his eighteen full years had permitted him to win a notable place within and without his parish in the affections and esteems of men. In a real sense he revealed St. Paul's words anew as the motive of his life, "I am made all things to all men, that I might by all means save some."

The vestry sought for and found a new rector in the Reverend John R. Atkinson, the popular rector of Trinity Church, Elizabeth, New Jersey. He came to his new charge with enthusiasm and vigor. He was an attractive preacher and a man of ability. He found after a few months the seeds of ill health compelled him to resign, which he did, leaving officially on May 16, 1912. Mr. Atkinson won for himself in the brief period of his ministry here the regard of the parishioners who greatly appreciated the situation which was caused by his illness. During the interval which existed between the resignation of Mr. Atkinson and the arrival in the parish of the next rector, the Reverend Robert P. Kreidler, the Reverend John D. Skilton was temporarily in charge, being assisted by the Reverend Oscar Lindstrom, who had been curate under Mr. Atkinson. Mr. Lindstrom continued to render faithful service here until October, 1914, when he was called to a parish in the Diocese of Missouri. As he went, wise man that he was, he took the parish secretary, then Miss Mabel Seaman, who had become invaluable to us all, as a helpmeet. There are memories of both these good people which recall them as efficient and devoted to the work of St. Luke's. There enters, now, a new period of life and service.



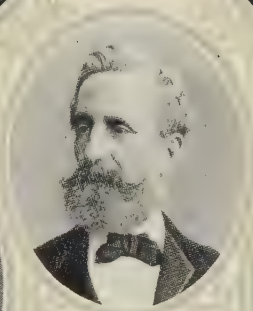
James M. Everhart



J. H. Bessell



Samuel Hines



Geo. L. Dickson



Bertram Young



Theodore G. Wolfe



John W. Dusenbury

VESTRYMEN



CHAPTER IX

ROUNDING OUT SEVENTY-FIVE YEARS

The past fourteen years will be noted by future historians as part of a period marked with changes in every department of thought and action. The World War of 1914-1918 brought to light a clash of ideals and the years since have witnessed attempts at their re-adjustment in things both material and spiritual. American life itself seems to have altered greatly. Scranton, with other cities, has felt the spirit of the day. There is a consciousness of a community life now moving in our midst, affecting alike individuals and institutions. Churches can hardly expect to escape the influence of a time of shifting values. Fortunate are the churchmen who recognize the new day as a challenge to their faith and their hope.

Since 1912 the Reverend Robert P. Kreidler has been the rector, the ninth in succession. He came from the Church of the Ascension, Mount Vernon, New York, on All Saints' Day of that year.

Many have been the events which have earned for the parish the merited title of "The Church in the Heart of Things." St. Luke's still stands "where cross the crowded ways of life," striving to answer every call. They have been, they are, innumerable. The congregation itself has seen many changes within the last decade. Death took heavy toll from the vestry. The parish suffered in the loss of men like George L. Dickson, Everett Warren, John H. Bessell, Thomas Sprague, Charles D. Sanderson, Bertram Young, John W. Dusenbury, Theodore G. Wolf, Samuel Hines, as well as other faithful workers and devoted communicants. The Woman's Guild was deprived of two capable leaders in this period, Mrs. Laton S. Oakford and Mrs. H. G. Dale. The former was of invaluable assistance to the rector when entering upon his ministry in 1912 and continued so until a protracted illness deprived the parish of

her leadership. Mrs. H. G. Dale, an untiring worker, was president of the Woman's Guild for several years, and during the time of the war when it counted for much in the parish life. Her work was deserving of high commendation. Her local war work was of an heroic type.

There dropped out of the life of the parish in 1913 one who for thirty years performed a daily duty of a quiet but important character. T. H. Jackson, the sexton of St. Luke's, after this long period of unobtrusive service, died in October of that year.

In spite of these losses, however, there has been a noble response to demands for service and for the support of the ventures sheltered in the shadow of the church. Into the life of the city have gone the members of the congregation rendering a Christian service of no mean proportions. Many are the institutions and organizations in which St. Luke's people have been, and still are, interested. The rector himself has been active in several community projects.

Encouraged by its strategic position at the center of the city's life, parishioners and rector have striven to face every problem fearlessly and hopefully. Nothing has been too difficult, nor without interest for those who would minister in the spirit of the Savior to the needs of their fellowmen.

Marked is the increase in missionary giving in the last ten years. The use of a simple device like the duplex envelope, securing the responsibility of each person both for the parish and for the church's whole program, has stabilized the parish's finances. The Every Member Canvass, an annual custom since 1915, has become a yearly stimulus to renewed faith and work. Prompt and appreciative have been the answers of our parishioners to suggestions for memorials, increases in the Endowment Fund, and further protection of the church building and Parish House. In May, 1913, the Senior Warden, the late Samuel Hines, reported the Parish Endowment Fund as \$15,257. In 1918, it had increased to \$53,514.18. On September 1st, 1926, the Finance Committee reported all endowments as \$91,763.96. See Page 96.

At the beginning of the memorable August of 1914, the crucial month in which the Great War was declared, the rector was in London, England, where he stayed until the first week of September, returning to Scranton without mishap or any of the distressing circumstances encountered by many of the travelers of that year. The nearest approach to an adventure for the rector was the possible capture of his steamer by a German man-of-war in the northern ship's lane. Back to the renewed but disturbed activities of the parish, the rector and congregation became enmeshed in what was an increasing and accelerated movement all through the eventful years of America's preparations for and entrance into the great conflict. From the days when it seemed certain that the United States must be drawn into the struggle to the hour when all was gathered into never-to-be-forgotten memorial services, the people of St. Luke's Parish endeavored to play their part as good citizens and churchmen.

The story of how a parish lived through the years when the whole world seemed at war and a large portion of it was in actual conflict, has now, perhaps, little to thrill the reader, but they were days of deep emotion and there was an undercurrent of gripping reality about them. Many were the hours of worship within the church when large congregations observed days and events which literally held all men in their grasp. The Parish Notes of December, 1919, say, "Mention must be made, of the beautiful service on Thanksgiving Day, when we brought to a fitting climax the interest this congregation took in those who served in the army and navy during the World War. The large congregation of devoted and attentive worshippers, the khaki-clad soldiers, the Boy Scouts, the hearty singing of the choir, together with the solemnity of the service itself, made a deep impression, for all of which many expressed an appreciation which was good to hear. St. Luke's, from the very beginning, took a keen interest and share in all that concerned those who went forth for their country. The altars, laden with fruit and flowers, bespoke the two-fold character of the service of Thanksgiving and In Memoriam."

The Service Flag, which was a gift of a vestryman, Mr.

Henry W. Kingsbury, has been carefully preserved, so that upon fitting occasions in the future it may be brought out to remind us again of the war service rendered by the members of the parish. The Honor Roll, an illustration of which is shown on the next page, was made a permanent memorial by being cast in bronze and placed on the walls of the nave of the church close to the entrance from the Parish House. There it will speak for generations of those who went into the service of their country, five of whom it is to be noted, won for themselves the immortality which entitles them to the gold star beside their names. These were:

Private Norman Casimer Snee, lost his life May 21st, 1917, by accident while attached to his regiment, then on guard duty in this country.

Private Alfred Hale, Company B, 1st Battalion Canadian Highlanders, lost in action September 2nd, 1918. Overseas.

Private Clarence Warner, Company A, 109th Infantry; lost in action September 6th, 1918, in Argonne Forest, France.

Private Theodore Oliver Dale, Company F, 103d Engineers; was gassed and died in hospital overseas, October 26th, 1918.

Sergeant Harold Davis, served in 13th Regiment, also officers' training camp, Niagara Falls; later returned to 109th Infantry, and died during the epidemic of influenza, October, 1918.

In June of 1917, the people of the parish were keenly interested to learn that their former rector, then the Bishop of Erie, Dr. Israel, planned to leave on July 4th to serve as a Chaplain with the English forces, overseas. He was among the very first to volunteer for such service. He began his war work in the hospitals in England and served in the numerous depots there until ordered to the camps and hospitals of the American Expeditionary Force in France. He continued his work overseas, a work which had the same rare sympathetic devotion for which he was noted. He ended his period of service as Chaplain in a Base Hospital formed by students of the University of Pennsylvania.

Before the summer of 1917 was over the Reverend F. P. Houghton, who was then curate of the parish, received an

appointment as chaplain in the First Regiment of Pennsylvania Engineers, with the rank of 1st Lieutenant. It is interesting to note that with Mr. Houghton in the service of Uncle Sam, four clergymen associated at one time or another with the congregation were actively representing the church. With Bishop Israel had gone the Reverend Roy Murray, at one time assistant here. The Reverend Sidney K. Evans, one of the "boys" of St. Luke's, already prominently serving in the navy, took a notable part in the high councils of the Church and the Navy Department in its religious work. Mr. Houghton, after a period of preparation with his regiment in camps in this country, went to France and gave himself with devoted service to the men whose spiritual and other needs were in his care.

The Rector of St. Luke's during this time was called to do specific work with which he had to be content, as so many did, as a substitute for war duty in the direct area of conflict. He was asked to leave Scranton several times for duty in Washington, New York, and other places, but after consultation with those who were deeply interested in the welfare of the church and the community, he stayed at his task in Scranton. There were many calls upon the congregation in those days and St. Luke's always made its contribution to the great causes, here and overseas.

Once in a great while a preacher receives evidence of a sermon that really "pays." On a certain Sunday morning in the spring of 1918, the rector preached from the Book of Jonah. He was emphasizing the unsuspected and helpful possibilities of that prophecy to teach us individual responsibility, especially in such a crisis as that through which the church and the world were passing. Apparently the appeal of that preachment was strong. It is reported that it moved a parishioner to give \$5,000 in Liberty Bonds, for Mrs. Ellen W. Warren then and there established "The Everett Warren Memorial Fund," the income of which was to go to the Rector's Discretionary Fund.

When the late Bishop of Erie left St. Luke's the vestry presented him with the episcopal chair, "in commemoration of his long and faithful service as rector." It had stood in the

old chancel for forty years. The sentiments of the vestry were suitably inscribed on a brass plate and placed upon the chair. In 1921 a touching incident occurred. In Bishop Israel's will there was a bequest providing that the "episcopal chair used by me should be returned to the Rector, Wardens, and Vestrymen of St. Luke's Church, Scranton, Pennsylvania, to be held by them until it be sent out again with the next rector of St. Luke's who is made a Bishop in the Church of God." The chair now stands near the old altar in the church, and a plate marked with the expressed wish of Bishop Israel was placed upon it by his executors. For ten years, 1911-1921, the Bishop of Erie had had the chair, and his thoughtfulness in arranging for its return to St. Luke's, where he had served as rector for so many years, was deeply appreciated by many and was regarded as one more evidence of his painstaking thoughtfulness.

In 1916 there was placed in front of the black walnut altar given in 1871, a Communion Rail in memory of Miss Susan E. Dickinson. A few parishioners, who knew and prized her loyalty and devotion to the parish, gave the memorial to treasure something within the church and to mark her influential character. Her voice and pen, especially the latter, were always raised in behalf of everything that concerned the church and the causes of religion.

The seventieth anniversary of the incorporation of the parish was observed in 1922, with a friendly gathering of the members of the congregation and distinguished guests. The Bishop of the Diocese, the Reverend Henry C. Swentzel, D. D., rector from 1885 to 1892, Rodney Mercur, Esq., chancellor of the Diocese of Bethlehem, with others of the clergy and laity, were present and extended kindly greetings. A vestryman, Mr. T. Archer Morgan, announced that in the 70 years there had been 4,106 baptisms, 2,867 confirmations, 1,085 marriages, 1,954 burials. The value of the real estate then owned by the congregation was close to \$400,000. Out of this inspirational gathering of the 70th anniversary came signs of new interest, especially in the direction of a much-needed organ. This is a story which must be told in some detail.

In the earlier part of this narrative is the rather picturesque incident of how "Rector Long" secured the organ for the first church. Also, its arrival on a certain Friday, "in two large boxes" which were emptied of their contents. The organ being put together by the rector and one Charles Swift, "was used on the following Sunday." This is in sharp contrast to the story of the noble instrument which is now the proud possession of our congregation and adding as it does so much to the dignity and reverence of the services. Instead of "two large boxes," it took "two large freight cars" to bring it from St. Hyacinthe, Quebec, Canada, where Casavant Brothers had spent over four months in the manufacture of it. The speed with which "Rector Long" by his own hands "put together" the little instrument of 1853 is to be laid alongside, not invidiously, however, with the seven long weeks, when patient, highly skilled mechanics installed the 2,400 pipes, motors, and bewildering impedimenta of Cathedral tones and measure. And also, the contrast cannot be ignored which exists between the lone visit of the first rector to New York City with his modest \$200 in cash "in one hand" and his personal note "in the other," and the splendid, valiant response of the people of the parish in raising \$27,614.01, within a period of twenty-three months. Long is the list of contributors. Nearly as long as that of the "Saints," named and unnamed, in whose loving memory the All Saints Memorial Organ was given. A bronze tablet, designed with rugged simplicity, has been placed upon the walls of the chancel in the choir near the organ screen to keep in permanent form this roll of the sainted dead.

ALL SAINTS MEMORIAL ORGAN

*Erected To the Glory of God
and In Memory of*

Hon. Chauncey M. Abbott	Clara Barnhart
Adeline O. Abbott	William Batley
Harry M. Anderson	Charles Beck
C. G. Armbruster	Henry Beck
Anna May Atkins	Matilda Beck
Harry Austin	Sophia Beck
Hannah Ball	Louise Behrendt
Charlotte Vine Banfield	Alice Belin
Marion Bannister	Henry Belin, Jr.
Mary Ann Bannister	Frank C. Benore

Louis Bernhard, Jr.
 Abbie L. Bessell
 John H. Bessell
 Jennie Stuart Bingham
 William Blogg
 Mary P. Bowen
 Rebecca Boyd
 Richard Boyd
 Margaret Shear Bradley
 Catherine Broadbent
 Henrietta G. Bronson
 Abram W. Brown
 William Kirby Bunnell
 Mary Katherine Bunten
 John Frederick W. Burgan
 Fred E. Burnham
 Matilda H. Burnham
 Elizabeth Phillips Burr
 Frantzcena Bush
 George E. Canfield
 Nicholas Carlucci
 John W. Case
 Davison Castles
 Henry George Chase
 Marjorie Grace Chase
 Mary E. Wells Chittenden
 Anna C. Clarke
 Edward M. Clarke
 Julia M. Clarke
 Robert K. Clarke
 Ellen Clemons
 Edward Cockrill
 Ellen Ann Cockrill
 Ethel Cockrill
 Mrs. D. Colan
 Emily Hobbs Conant
 George Conley
 Mercy Cox
 David Cottle
 Eva Cockrill Covey
 Rebecca Shorten Cross
 Bertie Davies
 Edward Davies
 Caroline Davis
 Frances Davis
 Walter Eugene Davis
 William Marshall Darling
 Byron Marquis Demunn
 Sophia Adelia Demunn
 George L. Dickson
 Lydia M. Dickson
 William H. Dimmick
 Elizabeth Dise
 Mary Hallstead Dolph
 Bertha G. DuVal
 Caroline DuVal
 John David DuVal, Sr.
 John David DuVal, Jr.

Mary A. DuVal
 John W. Dusenbury
 Wife and Mother
 Samuel England
 Elizabeth Evans
 Elizabeth Evans
 Evan S. Evans
 Flossie Sproats Evans
 Carleton D. Farnham
 Olive Farnham
 Elizabeth K. Ferber
 Floyd Fern
 Frank N. Finney
 Fred G. Foote
 Lodema B. Foote
 Perry Foote
 Mary E. Foster
 Elizabeth Frampton
 John S. Frampton
 Maud S. Frampton
 Mary A. Frampton
 David Francis
 Elizabeth Francis
 Louise Elizabeth Frantz
 Bertha Fulton
 Adeline W. Gaylord
 Albert Judson Gillespie
 Margaret Keefer Gillespie
 Anna Laura Gibson
 Lydia Butcher Gledhill
 Mary Gould
 Frederick Douglas Grambs
 Sushanna Price Green
 Benjamin Greenstead
 Charles W. Haldeman
 Elizabeth Haldeman
 Emil Haldeman
 John W. Haldeman
 Marion T. Hall
 George H. Halberstadt, M. D.
 George M. Hallstead
 Mary Todd Hallstead
 Gladys Hamilton
 Willard Hamilton
 Alfred Hanes
 Samuel Ellwood Haney
 Emma Harmond
 Elizabeth Hardy
 Walter S. Haslam
 William Hawkins
 Fanny Searle Hays
 Matilda Heckmann
 Elizabeth Henshall
 Hannah Hewitt
 Charles K. Hiester
 Susan Dodd Hill
 Rose Hines
 Samuel Hines

Anthony Davis Holland
 Lt. Com. Jerome House, U. S. N.
 Simon Huber
 Julia Cory Huntington
 Charles Wilson Hurlbut
 Rt. Rev. Rogers Israel, D. D.
 Sarah Wilson Jackson
 George Jacobs
 Fanny Reynolds James
 James James
 Jennie M. Jenkins
 Grace Griffin Jermyn
 Frank Jewell
 Mary E. Jifkins
 Elizabeth L. Jones
 Emma Jones
 John Z. Jones
 Sarah A. Jones
 Virginia Jones
 William Jones
 David Joseph
 Margaret Ellen Katzmman
 Morrison Jackson Keck
 Harry Grant Keefer
 Mary Jane Keefer
 Ida Van Horn Kellum
 Alverda Kennedy
 Rev. William Kennedy and Wife
 Anna Louisa Kingsbury
 Helen Killian Klee
 Albert Koons
 Rudolph Koons
 Katherine Kreilick
 Albert A. Lindabury, M. D.
 Gerald Ware Linton
 Margaret Bowen Lutz
 John A. MacDonald
 Harry Madigan
 Rev. A. A. Marple
 William McKelvey Marple
 Annie Haynes Marvin
 Harriet Annette Maynard
 Walter McFarland
 Mary McFarland
 Frank Underwood McKane
 James McKane, Jr.
 Catherine Barr McMeans
 Isabell Patterson McMullen
 Augusta T. Merrill
 Elizabeth Merrill
 Hubert D. Merrill
 Henry George Miller, Jr.
 Anna Robeson Moffat
 Edward Stewart Moffat
 James Moir
 Robert E. Molowney
 John Morris
 Elizabeth Morton

George Morton
 Thomas Morton
 William Morton
 Adeline D. Mott
 A Devoted Mother
 John Napier
 Emma Nicholas
 Isabell Noll
 Polly Norris
 Eleanor S. Oakford
 William James Oliver
 Annie D. Osland
 Richard Osland
 Elizabeth H. Owens
 John T. Palmer
 Christine Pankratz
 Ivor Synidr Parry
 Llewellyn C. Parry
 John Parsons
 George Parton
 Martha Parton
 Emma M. Pettengill
 Anna E. Pettigrew
 W. Harrison Phillips
 Albert James Powell
 Helen Mar Prendergast
 Ann Price
 Frederick P. Price
 Martha Price
 A Beloved Physician
 Cynthia Quackenbush
 Elizabeth Wheeler Hulings Reynolds
 Henry Bowman Reynolds
 Flossie Dessame Richards
 Richard Ridgeway
 Mrs. G. W. Roberts
 Louise Parrot Russell
 Jennie Rogers Salmon
 Edward K. Sancton
 Lillian H. Sancton
 Mary Elizabeth Sancton
 Charles D. Sanderson
 Gertrude G. Sanderson
 Alfred Joseph Sawyer
 George Edward Sawyer
 Harriet Jane Sawyer
 Sarah Jane Sawyer
 Charlotte Scott
 Henry M. Semple
 Alice Seeds
 Charles Seeds
 Joseph P. Seeds
 Isaac Seeds
 Ella E. Masser Sherer
 Mrs. James Shorten
 John Shorten
 Betty Cordelia Shopland
 Edwin D. Shopland

Edwin J. Shopland
 Selina L. Simpson
 Lucretia Kirby Smith
 Marcus Smith
 William Tallman Smith
 Ruth Smoke
 Norman C. Snee
 Arthur Southworth
 Maria Southworth
 Thomas Sprague
 Rogers Israel Sproats
 Harriet Stahl
 Fred Starke and Wife
 Ann Stevens
 Samuel H. Stevens
 Dorothy Stewart
 Harry Harkness Stook
 William Strait and Wife
 Edgar Dudley Sturge
 Fannie Foster Sweet
 Hilan B. Sweet
 Dorothy L. Taylor
 Anna M. Thomas
 Ellen Thomas
 Sophia J. Thomas
 Charles Thorne
 Peter Tierney
 Robert Timmis and Wife
 Jennie E. Tripp

Robert Trotter
 Hannah Rhodes Turner
 Margaret Kirby Tyrrell
 Theodore Cramer Von Storch
 Joseph Vosseler
 Jonathan Mayhew Wainwright, Jr.
 Mary Agnes Harris Walter
 David J. Walters
 Mira Winter Waring
 Ralph Winter Waring
 Marion Margery Warren
 Lillian N. Weiscarger
 Helen M. Welles
 Sadie Whitehead
 Anna Williams
 Evan Williams
 Harry I. Williams
 Jane Williams
 Linnie Converse Williams
 Russell Bigelow Williams
 Sophia Williams
 Sophronia Pierce Wisner
 Elizabeth Foulke Wolf
 Theodore G. Wolf
 Anna Amelia Wood
 Sara Wright
 Capt. William Wyncoop
 William Zimmer

AND OTHER SAINTS WHO FROM THEIR LABORS REST

There were many things about this memorial organ which mark its erection and installation as worthy of further comment. For a generation no event in the life of the parish manifested more deeply the affection for St. Luke's than the response of the people to the call for a worthy instrument to be installed in the church. The project really grew as the desire of many whose names are legion, but it was planned by an efficient committee consisting of Messrs. G. d'A. Belin, T. Archer Morgan, Edward W. Warren and Robert T. Gould, under the leadership of Mr. H. W. Kingsbury. High praise must be given to Mr. Kingsbury's devotion and careful preparation to make possible both the raising of the money and the building of the organ.

Mr. Charles M. Courboin, of international fame, "Guest Organist of the Wanamaker organs in New York and Philadelphia," was associated with the committee to design, advise as to specifications, and to act as consultant in all matters of detail, both as to erection and installation. He devoted days

of personal supervision and watched its building with painstaking care.

The instrument is of beautiful workmanship as is apparent in the console and in the two screens, one fronting the choir carved in oak, and the other fronting the nave of the church, made of walnut. It has made of the small altar a veritable shrine adding greatly to the devotional and architectural atmosphere of the church itself. The small altar referred to is that placed in the second church itself. On it are the memorial vases and cross given in memory of Horatio Rexford Pierce by his father, Mr. H. S. Pierce, in 1883. Beside this altar rests the Bishop's chair which had gone away with Bishop Irsael when consecrated in 1911 and returned as noted elsewhere, as a bequest from him.

The dedication of the memorial organ on February 21, 1924, with Mr. Courboin at the console, was an event that left a profound impression upon the great congregation. The press the next day stated "to the artistic wealth of the city has been added another noble instrument." The congregation realized that a dream of many years had come true.

A series of recitals was immediately planned and carried out, and a number of distinguished recitalists were brought to the city. An old friend came back, one who 25 years before had urged and pleaded for a new organ, Mr. J. Willis Conant. He is now director of music in the National Cathedral School at Washington, D. C. He was organist and choirmaster at St. Luke's for several years and it was he, who by his excellent musical ability and influence, brought great cultural good to the community.

Having now the "noble instrument" described above, the boys' and men's choir under the intelligent guidance of Mr. Leon Verrees, choirmaster and organist, who came to the parish in April, 1924, adds greatly to the devotional character of the Church's services.

A movement which has the marks of permanency and of real helpfulness is that among the young people of the Church. Everywhere there is an awakened interest which argues well for the future of religion. We have shared here beginning

with 1919, in the Young People's Fellowship program of study, service, devotion, and social activities. The leaders of the Y. P. F. since its inauguration have been: Mr. F. Percy Oakley, 1920-1921, Mrs. Marcus L. Ruck, 1921-1922, Mr. Torrington Watkins, 1922-1923, Miss Virginia James, 1923-1924, Mr. Densmore Jacobs, 1924-1925, Miss Frances Warne, 1925-1926. The organization has been of great assistance to the Rector. Many are the names, if space allowed, that ought to be included to indicate the variety of service rendered by individuals to make the Y. P. F. a success.

To Miss Ellen M. Fulton, a communicant of the parish, an Associate of the American Guild of Organists, is due the organization of the St. Cecilia Choir. Miss Fulton started this choir of girls in 1913. It has continued in and out of season ever since. The membership has completely changed several times, but the choir year after year has sung at the Church School service, the early celebrations of the Holy Communion, and upon innumerable occasions where its work has been greatly appreciated. All this time it has been a volunteer organization for which its members asked no reward save the joy of singing within the sanctuary; always dependable and helpful, it has augmented the regular male choir at the great festivals of the church. The members have aided the Church School several times annually in the presentation of Moralities, Mysteries, Pageants, and the like. In close co-operation with the Young People's Fellowship, they, together, form an important department of the parish life.

From time to time the stately chancel of St. Luke's witnessed the imposing ceremonies of the Church's beautiful ordination service. Always opened to the bishops of the Diocese, the church here has had many such occasions when the men ordained did not belong to the parish. A notable event was that in 1920, April 10th, when five young men were ordained deacons by Bishop Talbot. John Alonzo Frampton and Dudley Scott Stark, of the parish here, and Glen Beam Walter, then of Reading, Herold Irvine Fair of Brooklyn, New York, with George Robert Wood of St. Clair, Pennsylvania, were the candidates for the diaconate. There

were many visiting clergy and friends. Among those in the sanctuary was Bishop Francis Hodur of the Polish Independent Catholic Church. Bishop Hodur has shared several times in the services of St. Luke's. He was present in 1911 at the consecration of the late Bishop of Erie, Dr. Israel. Of all those who have gone forth from The Church in the Heart of Things as commissioned officers of the Divine Master, the parish is justly proud. The prayers and thoughts of the parishioners frequently follow them and their ministry is watched with deep interest.

In 1916 the Rector of St. Luke's preached in a Methodist Church of this city, his topic being "Why I am an Episcopalian." Within the congregation was a young man so interested in the statements made that within a short while he offered himself for the Sacred Ministry. Mr. Paul Olver is now a candidate for Holy Orders from this parish. A list of those who have entered the ministry from St. Luke's is appended, upon Page 114.

Of the clergy who have assisted the rector here, the ministrations of men like the Reverend Messrs. Houghton, Walter, and Wagner are recalled most happily. The last named was deeply interested in the problems that touched the community and was instrumental in bringing to the city the Big Brother Organization. Mr. Walter is in a thriving parish in Springfield, Missouri, and "Chaplain" Houghton is "carrying on" effectively in Epiphany, Glenburn, Pennsylvania, where a unique suburban work has been developed under his pastoral leadership. In 1913 and for a while after, St. Luke's, whenever possible, assisted in maintaining services in Glenburn.

Of long terms of service, it must be said that for a period of over twenty-one years, Mrs. E. J. Darbyshire has cared for the cleaning of our beautiful chancel. Few, indeed, realize how great has been this service, year after year.

There are those worshipping with us who remember the early days with all their difficulties and triumphs. There is Mr. Ezra E. Southworth, long interested in the music of the church, and one time was at the organ; then there is Mrs. Lea Whistler Jewell, who can still recall the days of the first church. She

has helped in bringing many facts to light. Mrs. Emily Shopland, who still possesses her baptismal certificate, signed in 1855 by the Reverend John Long, has been a member of the parish ever since. Mrs. Emily Sweet came to the parish in 1855. A record must be made of Mr. Frederick P. Price, who has been a vestryman from 1871 to the present. Mr. Charles Edward Clark came to Scranton the year before, May, 1870, and from that time save for short intervals has been a communicant of St. Luke's. He rendered "valiant service" in the old days when an "assistant to the organist" was needed; did he not "pump the bellows" for Miss Nellie Griffin and "Professor" Southworth.

Trinity Mission, Laurel Line Heights, started with a Sunday School October 16th, 1910, under the care of a layman, Ernest W. Williams, assisted by a group of enthusiastic people who maintained services in private houses, and in a school building until the present hall was built in 1914. For sixteen years the ministrations of the church have been offered to the people there. A group co-operate with the Rector in maintaining a Sunday School and church services.

The mission once situated on O'Hara Street, South Side, and known as St. Margaret's, was taken over by the Bishop of the Diocese for a while. As the neighborhood changed the work was abandoned, and the funds from the sale of the building put in a trust fund until another mission should be started on the South Side.

In 1889 Mr. Horatio S. Pierce, a layman whose interest in the affairs of the parish had always been very keen, showed his deep concern by the thoughtful provision in his will of a legacy of \$5,000. This was to be used for a rectory. Later, his widow, Mrs. Sophronia A. Pierce, with ready appreciation for the need of further funds to make possible what her husband had planned, contributed an additional amount sufficient to complete the rectory. In the minutes of the vestry of 1889 it is stated "that Mrs. Pierce desired the rectory to lay on the North Side of the church. It was voted that the plot of ground on the north side of the church be devoted to that purpose." A large and generously arranged house was built,

veneered with stone and architecturally so designed to fit in with the church. In later years the group of buildings consisting of church, rectory, and parish house have been favorably commented upon as being of some artistic prominence in the city.

Throughout the years and until 1914 this rectory was occupied by the succeeding rectors of the parish. Due to the encroachment of business and the undesirability of a residence in that block of the Central City, the rectory was rented and for several years was devoted to commercial service. In 1921, November 30th, at a congregational meeting of the parish formal consent was given to its sale. Later on, by action of the vestry and at the request of the heirs, Mrs. Sophronia Pierce Wisner, Mrs. Kate Wisner Kingsbury, Mr. Horatio S. Wisner and Mrs. Sophronia W. Ogden, the heirs of Mr. and Mrs. H. S. Pierce, the \$50,000 which came from the sale was placed in the hands of the Scranton Trust Company. This was added to the endowment funds then in their care. A portion of the amount realized, namely \$20,000, was specifically mentioned as a sum for the purchase of a new rectory elsewhere, when the proper time should come. In 1924 the home of the late Senior Warden Mr. Samuel Hines, at 406 Jefferson Avenue, was bought. After suitable repairs had been made it was occupied, in June, 1925, as a rectory. From 1921 to 1924 such amounts as were necessary to provide a suitable home for the rector came from the interest upon the invested funds derived from the sale of the old rectory.

The new home for the rector is known as "The Pierce Memorial Rectory," in loving and continuous memory of Horatio S. Pierce and his wife, Sophronia A. Pierce, whose benefactions of many years ago will enable the parish to keep and maintain a rectory for all time. Over the doorway for years has been the Latin legend, presumably from some old monastic shelter, "Pax Intransibibus, Salus Exeuntibus, Benedicto Habitantibus"—"Peace to them who come in, health to them who go out, blessing to them who abide." It was thought that because this house had become the rectory, that legend, a sentiment precious to the late Senior Warden, would be a fitting

salutation to all who came in to the rectory and it was therefore retained.

The steady flow of contributions from the members and friends of the parish during the past ten or twelve years is worthy of comment. Summaries only can be incorporated in this record. They show the deep interest in all for which the church stands. Since the year 1912 the offerings for missions have totaled \$46,428.92, in addition to \$7,354.87 for special objects, which is several thousands more than was given in the first fifty years of the parish life. In twelve years the Church School has proudly given \$6,135 to the children's Lenten offerings. The Summer Home reports an expenditure of \$46,428.49 during the same period.

From the time of its founding to August, 1926, the congregation raised, according to the records kept, the very creditable amount of \$740,750.78 for all parish purposes, and \$159,666.79 for missions, charity, and special objects; a total of \$900,417.57. As a record of their stewardship, the Rector, Wardens, and Vestry, upon the occasion of this 75th Anniversary report that the property held for the congregation consists of the land (120×160), church and parish house on Wyoming Avenue, valued, approximately, at \$500,000; the Rectory property at 406 Jefferson Avenue; the Summer Home at Mountain Home, Monroe County, and a lot and building at Laurel Line Heights, known as Trinity Mission.

The statistics of seventy-five years indicate in a measure something of the ministrations of the clergy during that time. The registers reveal that there were 4,216 baptisms, 3,059 confirmations, 1,513 marriages, and 1,698 burials. There are now 1,075 communicants and 1,796 baptized persons in the parish.

The steady and noticeable attendance upon the Holy Communion by our communicants is often spoken of by visitors. The outpouring of our young people monthly, on the third Sunday at eight o'clock, brings personal joy to the Rector. A beautiful service led by the St. Cecilia Choir touches the spiritual heights and has become the means of establishing the devout habit of regular attendance at the Eucharist.



THE REVEREND ROBERT P. KREITLER
The Ninth Rector, 1912-

One of the customs of the parish, which has grown through the years, is the monthly gathering of the young communicants for breakfast after the service to which reference has just been made. It is an occasion when the Rector brings about him the strong young life of Mother Church, and thus the family character of a parish is cherished in a happy, friendly fashion.

And now, save for the pages that follow, must the parochial story come to a close. Shakespeare, the greatest dramatist of his day and all days, once wrote of the temper of the times in which he lived that "each ambitious spirit felt it." The story told within these pages is the tale of those who were ambitious for the Church and of how they felt the temper of their times. The whole of all they did will never be told, nor will all be known who strove to preserve the faith. What has been recorded must be as a beacon on a hill, to encourage the coming generations to recognize the lights by which their way is guided. The writer has been tempted to wander on without let or hindrance but the task has its limitations. What is written has been with a desire to dispel any uncertainties of parish history so that those who read, now or hereafter, may find incentive for days that are yet to be, to continue always to worship and minister at the very

HEART OF THINGS

PERSONALITIES

Within the Vestry—In Memoriam

He would be brave indeed who dared even to think that a complete record could be made of the men and women who wove into the life of this parish the best fiber of their thought, with an abundance of sacrificial service and of generous gifts. These evidences of their devotion are found not in odd moments, but, as with the saints of old, theirs was the grace of continuance. The parish has been blessed indeed with such personalities from the very beginning. It has been rich in that investment of human character which bears good interest, especially in influence upon others.

The city itself has possessed from its earliest days, those whose best of brain and brawn have been at the command of the community. The local religious life has been no less fortunate. Within the ranks of the churches have been stout hearts and those of steadfast faith. St. Luke's has had a goodly share of these. They have given of counsel which the years proved wise, and of gifts and service which have been found generous and beneficial. These men and women helped to guide the parish through troubled waters; sometimes through seas that were fair and pleasant; always giving right loyal support to the great cause of the Church. Each rector has left intimations that the parish has never been without a loyal band of enthusiastic souls. Some have been effective in service, others strong in hope and faith, some were splendid in vision, while others in their grasp of her task were willing to venture greatly for the Church in the Heart of Things. Of the vestry, it would not be difficult to discover many who constantly, year after year, gave of themselves and of their means most generously. Not to mention in extenso the many things the historian could say of each is surely no dereliction of duty. There were the Phinneys, back in the late '50s and all through the '60s; also the Jifkins, both of whom served off and on through a period of twenty-five years; and Mr. Henry B. Rockwell, in the vestry from 1865 to '75 and deeply concerned in the building of the second church; then there were J. C. Burgess, Mr. Edward S. Moffatt, and Mr. James M. Everhardt, churchmen who, when they found no church of their fathers, devoted themselves most energetically in aiding its establishment; there were also the Shoplands, who served back in the '60s; these and others stood by and were counted worthy in their own day of honor and of praise. This entire book might well be given to a record of their

deeds and acts, and of the many (who can number them) of the rank and file who were the life-blood of the parish. Whoever they were, whatever they did, the parochial work showed their influence, and the worship at the altar was the greater in spiritual power because of their devotion. The Diocese and the Church at large were the richer also.

The several rectors of the parish would surely utter some such tribute as is here expressed could they now speak in one blended voice.

For the outstanding and the prominent, for the humble and the obscure, we bless thy Holy Name, O Lord.

Of the vestry who served through the past seventy-five years and of whom special mention is made in the annals of the parish, it is fitting to speak at length of Benjamin Henry Throop, M. D. He it was who met with the little group on that summer night of August in 1852 and after "the few moments" spent in organizing the parish, continued a vestryman until 1897, a fine record of forty-five years.

"All through his life he continued his deep interest in the church and it was largely through his influence and assistance that St. Luke's Episcopal Parish was able to erect their beautiful church edifice" (Hitchcock, Vol. II, Page 12). Among those who came early into this region, he shared in the laying of the foundations of the community life. As he was among the first to establish a parish of the Church in Scranton, "he was first to introduce the first public milk supply, the first drug store, the first livery stable, the first railway package express company." He bought the old first church and rectory when the congregation moved to the site on Wyoming Avenue, using them in the interest of a public hospital. If he rendered great service to the city, no one could have devoted himself more to his church. Upright and charitable, the Parish House is a fitting memorial to him and to his wife, who was ever a companion to him in all things.

The parish lost one of its earliest supporters when John Jermyn died on May 27th, 1902. He had held the office of Rector's Warden for many years, the highest position in the parochial organization. Coming to Scranton in 1847, Mr. Jermyn saw the beginning of the Church life here and was associated with the band of men through whose efforts the church has been so strongly entrenched in and about the city. He was born in Rendham, Suffolk, England, in 1825, where he spent some of his life prior to twenty years of age, when he came to this country. In London, as a lad, he sang in the choir of St. Paul's Cathedral. The traditions of his early English Church training were dominant throughout his career.

In 1862 Mr. Jermyn took his family to Gibsonburg, afterwards named Jermyn in his honor, where he entered upon one of the most successful enterprises of his life. There he started the parish of St. James', built its church and fathered it for twenty years, as Rector's Warden, Superintendent of the Sunday School, and general benefactor.

In 1883 he returned with his family to Scranton, resuming active relations with the parish, became a vestryman, and at Easter, 1887, was appointed Rector's Warden in succession to Mr. Horatio S. Pierce, deceased. This position he held, faithfully discharging its demands, until Easter, 1899, when he excused himself from all active parochial duties on account of failing health. Mr. Jermyn was an example for all in his regular attendance upon the worship of the church, in the discharge of duties pertaining to the various offices he held and in the generous contributions he made for parish support. He was interested in the completion of the church tower which for twelve years had remained unbuilt. His own liberal gifts at the time helped to finish what was a much longed for hope of the congregation. A man of great business capacity, just and upright in his dealings with others, firm in conviction of duty and fulfilling those convictions to the best of his knowledge, he was always a helpful member of the congregation, and especially so to the rector.

In March, 1898, the parish suffered the loss of one who had wrought mightily for its good. For nearly thirty years, Mr. William Tallman Smith had been living in the city, a most useful and honored citizen. Few had done more for its advancement along business and commercial lines for a generation. He was in the forefront of Scranton's builders. For a considerable period he was associated with the work of the congregation. He was a man wise in counsel, gentle and firm in conduct. His purse, his time, his labor, the best gifts of his head and heart, were always freely given for the upbuilding of the Church and the spread of the work of Christ. He was a philanthropist in every sense; a lover of his fellowmen. In charitable work his name ranked among the first of the community. He was identified with many business enterprises but the charitable institutions received from him as much consideration as though they were commercial ventures to which he was profitably devoted. His name was counted as a synonym of fairness, liberality, kindness, and courtesy. They wrote of him "he was a beloved friend, a thoughtful, considerate associate; one whose gentleness and love and generous nature incited, encouraged, and shielded us in all good works and gentle deeds." As one who had known how great were the responsibilities resting on the vestry, he made provision in his will for endowments, both for general purpose (\$1,000) and for the building of the Parish House (\$5,000). Proper records of these have been made in the list of "endowments" on Page 93.

From 1878 to 1899, inclusive, Mr. Anthony D. Holland served as a vestryman, for a part of that time as Junior Warden. He had lived in Scranton from early boyhood and was associated with the parish for 34 years. He was one of those Christians whose church means everything in the world to them. He was an ardent worker, intelligent and appreciative of the church's worship, desiring always its enrich-

ment. He was active in diocesan affairs and once served as deputy to the General Convention. No task was too small for him nor was any duty too onerous. In and out of season did he toil in the Vineyard of the Kingdom. He lived for twelve years in New York City after leaving Scranton, but his affection for the parish continued unabated.

For forty-eight years Mr. George L. Dickson served in the vestry, an unusual record. In his prime he yielded to no man in his devotion to St. Luke's. Prominent in the commercial life of the city, he was likewise one of the foremost in the congregation. In several crises within the parish he aided the rector and vestry to weather the storms of the hour. He was a factor in all parish enterprises and the records of the past show how deep his interest in the problems of the church. Of him it was written in his eighty-third year "no tribute is too lofty, too heartfelt, too generous for his friends to offer, nor is any mark of their respect and devotion ever withheld." He died in the year 1914.

In midsummer of 1916 the parish and the whole community were deprived of one who had deeply influenced their life, Everett Warren, Esq. He had been born within the parish, baptized in the first church building, confirmed here and continued a faithful, devoted communicant for more than two score years. Twenty-nine of these he was a vestryman. In and out of season he gave of his counsel to the cause of Christ with a generosity most liberal and unselfish. He was a man of faith as simple as a child's, yet made robust and strong by a keen, brilliant intelligence; a man of the church, devoted to her mission with unwavering conviction; a man of sentiment warmly attached to all he loved; one of great loyalty, intensely faithful to the things to which he gave himself. Through the years he built a place for himself with the congregation, which when he was taken made the parishioners more than ever conscious of the leadership which he had given them through the exercise of his many natural gifts. He served most unselfishly in the broader field of the Church's councils. For fifteen years a member of the Standing Committee of the Diocese, he was almost prodigal in his service to ecclesiastical affairs. He was a deputy to the General Convention in 1913.

He was born in 1859 and always identified with the rise and growth of the parish. He shared to the day of his death in all of its trials and cares; he was proud of its success. Upon his heart and conscience, unceasingly and without stint, he laid the responsibility of that portion of the Kingdom of God into which his lot had been cast. Eloquent of speech, he never failed to raise his voice in utterance that often thrilled and never tired. For the concerns of St. Luke's, he never hesitated to give of his best and he pleaded with devotion for the things in which the parish was concerned. He was a fine type of American citizen. The descendant of famous ancestors, maintaining their best traditions. It may be reverently said that his work was

not completed when, in the midst of a busy life, he died in his 57th year.

Anxious that what he did during his lifetime should not end with him, he left a bequest of \$8,000 to be called the "Warren Memorial Fund," in memory of his father, Harris Franklin Warren, and of his mother, Marion Margery Warren. His affectionate concern for St. Luke's Church showed in his will, dated June 24, 1916, but six weeks before his death. "I hope I shall be in position to add to this fund an endowment fund at a future date. For the present I must limit it to this amount. I regret that I cannot see my way clear to make the sum a large one."

Of those who had been consistent and earnest members of the parish, Mr. John H. Bessell was counted among the most loyal. He had lived fifty years in Scranton, and from 1881 to 1908 he was a vestryman. For a considerable part of this time he acted as the parish treasurer. A man of the highest ideals, guided by a strong sense of righteousness, honest to the core in thought and action, he was held in great respect. His contribution of service to his church was great. Though he retired from the vestry in 1908, his interest was maintained practically to the day of his death in December, 1917.

Within the next few years the parish lost no less than seven of its vestry. Mr. Thomas Sprague died in March, 1918. He thoughtfully carried the interest of his parish no matter where he might be and in his will left a bequest of \$10,000 to protect the future of St. Luke's. He was a man who inspired the confidence of all who came in contact with him and his direct, sincere habit of mind, coupled with a kindly, generous, and friendly disposition, caused him to be of real service, especially to the rector who had many occasions to counsel with him.

In the same year and month the parish was called again to think of another loss in the death of Mr. William McKelvey Marple, who had come with his father in the early '60s when the latter became rector of the parish. He was a vestryman for nearly a score of years, serving as the secretary of the parish efficiently and with great earnestness. He had inherited from his father a marked devotion for the church. His constant attention to the details of the parish life enabled him to render helpful service both to the vestry and to the rector. In the latter years of his life ill health deterred him from giving so freely of time and service, but his thought was for "old St. Luke's" to the very last.

In the fall of 1918 the parish had reason to hear with deep regret of the death of Mr. Charles D. Sanderson, who had moved but a short while before to East Orange, New Jersey. From 1898 to 1914 he had served as a vestryman, in whom the church had no more faithful attendant and no more active worker. He gave unstintingly of all he was and of all he had for the cause of God's Kingdom. Many were his friends and all felt deeply the loss of so good a churchman.

Mr. Bertram Young, a well-known official of the Lackawanna Railroad, churchman all his life, served as a vestryman for five years. Within that time he gave with unswerving loyalty to all that was for the best interest of the parish. It was he who suggested to the vestry even before election to that body in 1914, the call to the present rector, with whom he had come in contact some years before at St. Michael's Church, New York City. Mr. Young's position in the business world, that of auditor of freight and traffic accounts of his railroad, with which he had been for fifty years, enabled him to advise concerning the finances of the parish in the most helpful way. Quiet and unassuming, perhaps unknown to many of the congregation, he too loved St. Luke's sincerely.

In December, 1923, the parish was again called to think of two vestrymen who had rendered exceptional and faithful service covering a period of many years. On the 18th of December, 1923, after months of painful sickness, Mr. John W. Dusenbury passed to his reward. Of him it could be said it would almost seem as if his only business in life was that which concerned the welfare of St. Luke's Church. He was chairman of the finance committee of the vestry. He was also a member of the Diocesan Finance Committee. He was constantly studying the parish business problems and, being free to do so, gave a very large part of his time to the rector and the vestry. Because of the late Mr. Dusenbury's forethought the parish is enabled to enjoy the benefit of a bequest, which will grow through the years, amounting now to a little more than \$5,000. This has been added to the General Endowment Fund.

On the day after Christmas in the same year the Junior Warden of the parish, Mr. Theodore G. Wolf, for 32 years a vestryman, was called to his reward. As Junior Warden he had had within his care the very definite and practical problem of the upkeep of the parish buildings. He also was deeply concerned in the management and support of the Summer Home. From its very inception, this work he conscientiously regarded as the one parish department that should have his constant thought. He had lived in the city many years and for 38 of them he was with the Lackawanna Iron and Coal Company, his only break in that period being for the forty-eight days of military duty performed in 1863. He was a master of business detail and gave to the parish the benefit of his training. No man could have had deeper affection for a parish than did Theodore G. Wolf. Several rectors recall with satisfaction the thorough-going habits of his practical nature and none forget to mention how great was his emotion when referring to the things that concerned St. Luke's. He was for a long time an executor of the estate of the late Dr. Throop, to whom he was related. His mother was Mary G. Throop.

Twice the late Samuel Hines was a vestryman. Once from 1876 to 1878 and again from 1894 to 1923; for 20 of the latter period of

29 years he was Senior or Rector's Warden. A man of faith and spiritually sensitive, he was always concerned for the education of Christian youth, especially to the Sacred Ministry. He was anxious to spread the Gospel, and all the devout purposes that would keep alive the missions of the church had his interest. Kindly and reverent in all matters, his faithfulness was noted. For a long time he was concerned in the missions of the parish under Dr. Israel. The executors of the estate of his wife established a memorial fund of \$20,000, to be added to the Endowment Fund of the parish "to keep alive in blessed memory the devotion of the late Samuel Hines, and to remember his wife, Rose D. Hines." In their deed of trust, the executors of this estate rehearsed specifically and with care those particular things to which the late Captain Hines gave many hours of consideration and his means, no matter whether God had blessed him with much or little.

ENDOWMENTS

A record, here made in Grateful Remembrance of
Provident Parishioners and
Friends of this Congregation
who
from time to time have provided
for the
Future of Saint Luke's Parish.

ENDOWMENTS

Provision for the Future.

Had not those who were devoted to the Church, its worship and its work, possessed a vision of future needs, the parish today might find sad curtailment of its activities. For over a generation, there has been slowly accumulating, through bequests and gifts, a series of endowments. These funds, dedicated to several uses, but all for the advancement of the Kingdom of God, through the ministrations of the Church, are now in the care of the Scranton Trust Company, which acts in closest co-operation with the Finance Committee and Treasurer of the parish, protecting to the smallest detail all the interests involved.

A hasty glance cannot reveal the full story of these gifts and bequests. To tell all that might be written is forbidden by lack of space. The reader must seek between the lines, recognizing sometimes the careful provision on the part of devoted servants of the Master for the Church they deeply loved before called to the higher service of the Paradise of Saints; sometimes, the same love and devotion caused the gifts to be made within the life of the donors.

As in so many like cases the beginnings were small. The Endowment, in the course of its growth has been re-adjusted from time to time. On October 1st, 1926, the grand total is \$91,763.96. The records have revealed that among the first gifts toward any future work of the parish was that of Mrs. I. F. Everhart, left by her to be "divided equally, to a parish house; that if stained glass be used in the windows in the building, the amount be put in a window, otherwise, the committee to use it as they think best." Also, \$100 to the Woman's Guild for 'a life membership.'

In the early fall of 1896, Mrs. Rosanna Tripp gave as a permanent fund, "in memory of my late husband, Ira Tripp, and myself, the same to be invested by you (the vestry), in good first class securities, the income thereof to be used by the rector in the general charities of the church, the kindergarten, the industrial school, and all other charities as may be thought desirable to assist therewith," the sum of \$2,500.00.

On June 27th, 1897, a bequest of \$5,000 came to the parish from Dr. Benjamin Henry Throop. This was to be known as the Throop Memorial Fund. Invested as part of a permanent fund, the income to be used for general expenses of the parish.

Likewise, in 1898, Mr. William Tallman Smith remembered the parish in his will, \$1,000 for general parochial purposes, and \$5,000 for a parish house. The record reads, "the first sum has been placed in the Parish Endowment Fund and the second invested as a permanent fund for the endowment of the Parish House."

Shortly after the above date, "the parish suffered greatly" the loss of Mrs. B. H. Throop, long devoted to the Women's Guild, to which organization she left \$2,000.

July 3rd, 1899, a legacy of \$100 from Mrs. Rosanna G. Tripp, to be added to the General Endowment Fund.

June 25th, 1901, a bequest was received from the estate of Gabrielle Swift; \$300. Income for parochial purposes.

1914, June, \$8,000 from the Jane Rockwell estate, a permanent endowment fund for the Summer Home of St. Luke's Parish. In December, 1914, a further gift of \$1,000 was added, from the same source, making a total of \$9,000 endowment for the Home.

In 1916, by bequest, the parish received \$8,000 through the will of Mr. Everett Warren, establishing the "Warren Memorial Fund," in memory of Mr. Warren's father, Harris Franklin Warren, and mother, Marion Margery Warren.

In 1918 "the Thomas Sprague Bequest" was received. The amount was \$10,000, to be added to General Endowment Fund. Income for parochial purposes.

The "Everett Warren Memorial Fund" was given by Mrs. Everett Warren, in May, 1918, in memory of her husband, "a devoted churchman and long time vestryman." The amount was \$5,000. The income to be given to the rector, for use through his Discretionary Funds. To the principal of this memorial fund has been added \$100. The total now amounts to \$5,100.

In May, 1920, the General Endowment Fund received \$100, a bequest from George Roberts, long a communicant of the parish.

In 1922, through a bequest of the late Bishop of Erie, one time rector of this parish, Dr. Israel willed to the use of the rector, for the purposes of his Discretionary Funds the sum of \$500. It is in the care of the Lackawanna Trust Company. The income is paid directly to the rector of the parish.

January 7th, 1924, through the will of John W. Dusenbury, many years vestryman and chairman of the Finance Committee of the parish, a bequest of \$2,986.86. To this original amount has been added through the past years the sum of \$4,893.11.

In 1925 the vestry received from the Executors of the Hines Estate \$20,000, to be known as the "Samuel and Rose D. Hines Memorial

Fund." This has been added to the General Endowment Fund by the request of the Executors, "the income to be used at the discretion of the Rector, Church Wardens, and Vestry for the support of the work of the parish, for its general activities, for the education of Christian youth to the Sacred Ministry, for the extension of the Gospel and all such devout purposes as will keep alive those interests in which the said Samuel and Rose Hines had particular and special concern."

In 1921 the Pierce Memorial Rectory was sold. Provision was then made for the purchase of another rectory, to be like named and the balance of the sum of \$50,000 received from the sale of the Memorial Rectory be incorporated in the General Endowment Fund of the parish. This was done with the consent of the heirs, Mrs. J. A. (Sophronia Pierce) Wisner and Mrs. H. W. (Kate Wisner) Kingsbury.

The All Saints' Memorial Fund was established in 1926. To this fund will be assigned such sums as are so designated. The income is to be given to the Rector's Discretionary Funds.

Designated amounts have been given by

Mr. Walter P. Stevens, in memory of William E. Pierce.

Mr. and Mrs. H. W. Kingsbury, in memory of Mrs. William A. Coleman.

Miss Jessie Connell, in memory of Mrs. Isabella Kemmerer Starr.

Mr. Walter P. Stevens in memory of J. R. Schlager, R. W. Archibald, Henry D. Morse.

The amount in this Fund is \$75.

The Chancel Guild has an endowment of \$186.

The Woman's Guild received, June, 1926, by bequest through the will of the late Mrs. Helen M. Coleman, \$100 to be added to the endowment funds of this organization.

Annually, on the Sunday nearest St. Luke's Day, October 18th, special offerings have been made for the past fourteen years, devoted to the increase of the general endowment of the parish. Though the amounts each year have been small, the accumulations have added a worthy sum to the total now in the endowment for general parochial purposes.

The Incorporated Trustees of the Diocese of Bethlehem hold \$6,519.64 as part of the Episcopal Endowment of the Diocese, contributed by this parish, and for which annually credit is given upon the Diocesan Assessment, when levied.

The Incorporated Trustees of the Diocese of Bethlehem hold for the use of a mission of the South Side, "St. Margaret's Fund," \$1,255, part of which came through the sale of the mission of that name several years ago, the balance through the accumulated interest.

RECAPITULATION

Endowment Funds of Saint Luke's Parish; October 1926

For Church Support and General Parochial purposes including		
Throop Memorial Fund	\$ 5,000.00	
Warren Memorial Fund	8,000.00	
Thomas Sprague Endowment Fund	10,000.00	
John W. Dusenbury Endowment Fund	4,893.11	
Samuel and Rose D. Hines Memorial Fund	20,000.00	
Bequests of William Tallman Smith	6,000.00	
Chancel Guild Endowment	186.00	
Gabrielle Swift.....	300.00	
All Saints' Memorial Fund.....	75.00	
Offerings, undesignated gifts, and balance from sale of old Rectory	17,509.85	\$71,963.96
For Rector's Discretionary Fund		
Ira and Rosanna Tripp Memorial	\$ 2,500.00	
Everett Warren Memorial Fund	5,100.00	
Bishop Israel Fund	500.00	\$ 8,100.00
Special Endowments		
Women's Guild	\$ 2,700.00	
Summer Home at Mountain Home	9,000.00	\$11,700.00
Summary		
For Parochial and other Support	\$71,963.96	
For Designated Work within the parish	\$9,800.00	
Total.....	\$91,763.96	

THEIR WORKS DO FOLLOW THEM

MEMORIALS AND GIFTS

To the Honor of God and His House,
The Praise of the Savior and His Service
and
in Devout Memory of Many Loved Ones
Whose Names and Virtues
are thus kept green
throughout the years.

MEMORIALS AND SPECIAL GIFTS*

1852-1926

1852. July 17th. The Lackawanna Iron and Coal Company gave two lots, located on southeast side of Penn Avenue, between Lackawanna Avenue and Spruce Street.
1859. A bell, from old saw mill, given by Dr. B. H. Throop, "to replace cracked one in use."
1863. The Lackawanna Iron and Coal Company again donated lots, 178 by 160 feet, on Wyoming Avenue, between Spruce and Linden Streets.
1871. In the second church, July, this year, the following were given:
- Windows, Epistle side (southwest), three "flower windows," paid for by "penny collections," gathered by Mrs. H. B. Rockwell from the "ladies of the parish."
- Another window, same side, the gift of Mr. and Mrs. J. C. Burgess.
- Gospel side (northeast), a window from C. B. Hackley, "in memory of our Daisy."
- A window, given by Dr. and Mrs. B. H. Throop, "in memory of three little boys."
- A window, from Mr. and Mrs. George L. Dickson, "To the memory of two departed children, John and Hattie." This window was replaced in 1910. See description.
- Chancel window, "to a beloved mother," of four bays, with figures of Evangelists, given by Mr. and Mrs. George R. Sprague. Destroyed by fire in 1891. Replaced in 1892.
- Communion Table and the Bishop's Chair, "by the young girls of the parish."
- Rector's Chair and six Stalls, from "the children of the Sunday School."
- "The reading desk, lectern and pulpit" came through contributions of the ladies "composing the Committee of the month."
- A font, of Oxford stone, from the Sunday School class of Mrs. H. B. Rockwell.
1883. St. Luke's Day, altar vases and cross in memory of Horatio Rexford Pierce. The gift of Mr. H. S. Pierce.
1885. October, Mr. George L. Dickson "presented a church tablet," containing the name of the church, with name of rector and residence. (A bulletin board.)
1885. Alms Basin, presented by Mr. H. S. Pierce.

*Every effort has been made to compile a complete and accurate list. The early records are sadly deficient in mention of gifts, of which there must have been at least a few.

- 1887. Large wine cruet, inscribed, "To the Glory of God and in loving memory of Charles Bernard Jackson, died August 2nd, 1887."
- 1889. A memorial Rectory, provided by bequest of Mr. H. S. Pierce. Additions to original bequest later made by Mrs. Sophronia A. Pierce. See special account of Pierce Memorial Rectory, Page 80.
- 1890. Easter Day, a Font presented by the Guild of the Holy Cross.
- 1891. Easter Day. Hymn Board, "in memoriam, Maud A. Kellum, entered into rest, February 18th, 1888."
- 1892. Chancel Window, destroyed by fire May 18th, 1891, replaced. Original a memorial to mother of Mrs. George R. Sprague. This second window erected by Tiffany Glass Company and provided for by funds from the parish and insurance on window.
- 1895. Easter Day. Lectern, "in loving memory of Goodhand Clark." Died June 15th, 1893, aged 71 years. Presented by his wife, Margaret Clark.
- 1897. Easter Day, a Pulpit, "in loving memory of Elizabeth (Clark) Baker, died September 28th, 1895." Presented by Mrs. Goodhand Clark, a memorial of her daughter, "whose sweet Christian life, full of many gentle deeds, has left its impression upon the hearts of many, both in the parish and in Southern Florida, where her married life was spent." This pulpit is thus described:

"The base or pedestal up to the floor is of solid black walnut. From a richly moulded octagon base rises a heavy, finely wrought shaft around which are grouped eight columns with foliated capitals in neo-Gothic treatment, supporting a soffit and the floor of the pulpit, which shows a richly carved vine on five of its sides. Above this floor rise five bays, four of which are built up of three arches each, in brass and bronze, above a frieze with the emblems of the four evangelists, in bold relief, flanked by open work in trefoil form. Each of these emblems supports the figure of an Evangelist, worked like the emblems, in statuary bronze. Above the figures rise elaborately wrought canopies with foliated bronze. The spandrils formed by the canopies are filled with foliated bronze panels of passion flowers. A running frieze of conventionalized fleur-de-lis intersected by the foliated capitals of six richly worked columns, finish four of the bays and support the gallery or handrail of the pulpit.

To the extreme rear extend two scrolls set with foliage in harmony with the other ornamentation, and finishing the sides of the opening into the pulpit. The principal and most original feature is the treatment of the fifth or front bay of the pulpit. An elaborately carved walnut corbel projecting from the floor of the pulpit supports a richly wrought bronze column with foliated capital as a pedestal for the figure of the Good Shepherd. Above the figure, and projecting over the gallery of the pulpit appears a turreted double canopy with buttresses, battlements, and foliated arches and crockets which form a support for the manuscript rest. By this treatment the latter presents the appearance of a light and beautiful roof over a shrine."

- 1898. Easter Day, small Communion Set in loving memory of George Masser Sherer, born November 4th, 1873, died May 4th, 1891.

1898. June. Throop Memorial Parish House, plans and specifications presented by Mrs. Mary Throop Phelps. To be a memorial to her parents.

September 6th, cornerstone of Parish House laid.

1899. April 10th, Throop Memorial Parish House formally presented. In the vestibule of the Parish House is a Tablet reading:

This building is erected to the Glory of God and for the good of His People, in loving memory of Benjamin Henry Throop, M. D. November 9th. 1811—June 26th. 1897,

and

Harriet McKinney, his wife, July 31st, 1817—May 20th, 1898,

Anno Domini, MDCCCXCVIII

by their daughter, Mary Throop Phelps.

"Their works do follow them."

- No date. Small Processional Cross. Gift of Mrs. James W. Oakford. Andirons, candelabra, clock in Rector's office; given by Mrs. James S. Mott.

1901. Easter Day. A Litany Desk. "To the glory of God and in loving memory of William Cobbett Beaumont and his wife, Elizabeth Martin Beaumont." Given by their children.

1903. Christmas. A Water Cruet. "To the glory of God and in loving memory of Margaret T. Stock, 1901-1902."

1904. Ascension Day. A Silver Bowl, inscribed "St. Luke's Summer Home, Ascension Day, 1904."

1905. Easter. Dedication of Chancel which had been enlarged, redecorated and refurbished by the family of the late John Jermyn, "in his memory." See description Page 62.

In the pavement of the chancel floor is the inscription

In Memoriam

John Jermyn, Warden

1887-1899,

on end of altar, Epistle side, is recorded

This sanctuary, with chancel fittings and decorations, is offered as a perpetual memorial to John Jermyn by his children. Emma Jane Jermyn, Susan Jermyn Downey, George Byron Jermyn, Rollo Gibson Jermyn, Grace Griffin Jermyn, Frances Jermyn.

There were also presented, as part of the Jermyn Memorial, Hymnals and Prayer Books for chancel; large illuminated Missal Book for Altar, six Prayer Books for use of clergy; Cross, Vases, Missal Desk, "to the Glory of God and in loving memory of John Jermyn, offered by his wife, Susan Knight Jermyn."

1905. Easter Day. A Memorial to Horace B. Phelps, Baptistry and Glass Mosaic Panel of the Baptism of our Blessed Lord, given by Mrs. Mary Throop Phelps in memory of her beloved husband.

1906. June. Establishment of a continuous memorial to the tender memory of Cynthia Quackenbush. Altar Flowers. Weekly.

1907. Easter Day. A Ciborium "To the Glory of God and in loving memory of Sophia Potter Walker. Died October 8th, 1895."
1907. Easter Day. For side Altar, Prayer Book. An offering of the Guild of Saint Hilda.
1908. All Saints. A Gold Chalice and Patten. "A thank offering in devout remembrance of Divine Guidance to the Church." All Saints, A. D. 1908.
1910. Litany Book, for use at Litany Desk. A Thank offering.
1912. Easter, "a choice and costly Lectern Bible" presented by the Guild of St. Hilda.
1914. A Light for the pulpit desk, the offering of the Reverend Oscar Lindstrom.
1914. Easter Day. A Fair Linen Cloth, the gift of Miss Cora Farnham, "a beautiful piece of needlework of a most unusual and striking character."
1915. February 15th. Clock in Women's Guild Room, the gift of Mr. and Mrs. H. G. Dale.
1915. Large Alms Basin in "Memory of a mother." The gift of Everett Warren.
1916. A Window, in memory of John F. Taylor and his wife, Rachel E Roberts. An inscription reads:

John F. Taylor.
Born August 22nd, 1837, died August 27th, 1913.
Rachel E. Roberts.
Born April 6th, 1855, died July 5th, 1915.

The subject is the Annunciation—rich in color and suggestive symbolism. The window was made in Birmingham, England, by Hardman and Company, following the best traditions of cathedral stained glass.

1916. Trinity Sunday. Altar Rail, for side altar.

In Memoriam
Susan Evelyn Dickinson
1833-1915.

1917. Trinity Sunday. A Processional Cross, given by Mr. and Mrs. Casimer C. Snee, in memory of their beloved and only son, Norman Snee, 1900-1917. Inscribed, in Memoriam

Go forward Christian soldier
Beneath His banner true.

This cross is a duplicate of one found years ago in an old Italian monastery, and one which tradition claims was discovered in the early Christian centuries in the ancient catacombs. The design and symbolism are of very primitive times within the Church.

1917. Hymn Board for center aisle.

In loving memory of Edwin S. Shopland.

1917. Service Flag, the gift of Mr. Henry W. Kingsbury.
1917. November. Illuminated Cross over main entrance to church.
Given by Mrs. W. C. Howell, in memory of her mother.

1917. Oriental rug, for use within the church; given by Mrs. Everett Warren.
1918. January. Communion set for the sick—"in loving memory of Theodore William Von Storch." This communion service represents in miniature a complete altar with every appropriate detail.
1918. A Silk American Flag presented by John W. Dusenbury, carried in procession, with the choir, during the period of the Great War. Afterwards placed within the chancel in proper position.
1919. October. "Four brass alms basins, antique bronze in finish, of beautiful workmanship, and a worthy addition to other appointments of the sanctuary." Given by John W. Dusenbury.
1919. Thanksgiving Day. The Honor Roll, a Bronze Tablet, on the southwest wall of the church, beside entrance into the Parish House, unveiled and dedicated as a perpetual memorial to those who went into the service of their country in the time of the Great War. See illustration, Page 73.
1919. November. From Mr. and Mrs. William W. Watkins, a watch for the pulpit, "In Memoriam."
1921. November 30th. Four Church Hymnals, in loving memory of Anna Elizabeth Pettigrew.
1921. A Vestment Bag for use of clergy, given by Mrs. H. S. Jenkins, in loving memory of her mother.
1921. A bronze Tablet, marking the gift of the All Saints' Memorial Organ, erected to the Glory of God and in memory of the many loved ones and friends, named and unnamed.
Placed in the choir, Epistle side, near organ screen. For list see Page 73.
1922. March 26th. A Bronze Tablet, placed upon the northeast side of the church. The gift of his former parishioners and many friends from every walk of life, inscribed:

In loving memory of
Rt. Rev. Rogers Israel, D. D.
for nineteen years rector of St. Luke's Church
1892-1911

First Bishop of Erie
1911-1921

Born September 14th, 1854. Died January 11th, 1921.
"A Loyal Friend—Charitable to All—Wise in Counsel
—Devout in Spirit."

Memorial Flowers for the Altar are supplied by the following for a Sunday in the month mentioned:

Miss Arline Besancon, January and February.
Mrs. W. Bunnell, August.
Miss Anna Clarke, January.
Mr. C. E. Clarke, June.
Miss Elizabeth Clarke, June.
Mrs. Arthur Cook, April.

Mrs. R. O. Deubler, May.
Miss Ellen Fulton, August.
Mrs. H. S. Jenkins, February.
Miss Mary James, August and October.
Miss Blanche Kellum, December.
Mrs. J. M. Kohnstam, May.
Mr. T. Archer Morgan, May and December.
Misses Pettigrew, October.
Miss Letty Parry, January, June and December.
Mr. and Mrs. J. V. P. Quackenbush, each Sunday in the year.
Mrs. Alex Schriefer, August.
Mrs. W. T. Smith, All Saints' Day.
Mrs. Rupert Thomas, Easter.
Mrs. W. Vanner, May.
George and John Walters, July and October.
Mrs. Everett Warren, Side Altar, Easter.
Miss Anna Young, July.

1922. December, Silver, given by Mr. H. G. Dale to the Woman's Guild, in memory of Eleanor Dale.
1924. March. Silver Tea Service, given to Woman's Guild by Mrs. George W. Hallstead, in memory of Mary Hallstead Dolph.
1925. November 5th. A Persian rug, for the Sanctuary; given by Mrs. Roland Maynard and sisters Mary J. and Agnes Evans, in memory of Mrs. Elizabeth Osland Evans and Harriet Annette Maynard.



SAINT LUKE'S SUMMER HOME, MOUNTAIN HOME, PENNSYLVANIA

ST. LUKE'S SUMMER HOME

Mountain Home, Cresco in the Poconos

A chance to be out in the country, especially when tired and half sick, was the original motive that stirred a little group within the Men's Guild in this parish back in 1893, to send women and children for an all too brief holiday away from the heat and noise of the city. For several summers what was called a Home was maintained at several points in the rural districts of this and other counties. The first kindly shelter was in a farm house a few miles above Dalton, where the Men's Guild aided by the Women's Guild initiated the work. Two summers were spent there. Then two were spent at Lake Ariel, through the generous loan of what was called the Schaeffer cottage. After this came the opportunity to purchase property in the Poconos. Then, in 1897, a house of ample size with two acres of ground was found in a good location near Mountain Home, Monroe County, Pennsylvania. When the Home was formally dedicated in July of the year it was purchased, a newspaper item reported, "Perhaps it was a providential thing that everyone interested in St. Luke's Summer Home at Cresco did not attend its opening yesterday, else today there would probably be a multitude of applications for admission by those whose financial condition and state of health reasonably place them beyond the circle of its benefits. So beautiful is its location, so surprisingly charming its environments that the visitor who views it for the first time cannot express the surprise and pleasure experienced.

Imagine a fine old country house, half colonial in certain aspects, spacious and with wide frontage, surrounded by a lawn wide in extent and shaded by stately trees. The broad open entrance discloses a wide hall of a bygone period running straight through, where the vista, from similar doors at the rear, is at first that of a forest of oaks, extending up to the veranda and beyond the reach of the eye.

The furnishing of the Home was in the care of the societies of the church. The repairs and other work made necessary by the new uses to which the house was put, were done freely by trades union members who were deeply interested in the venture.

For a generation now, the Home hospitably has opened its doors to women of the city without distinction of nationality or religious belief. If they were worn with care and anxiety; if they had been ill; if overwork had brought its attendant fatigue; if for convalescence the bracing air of the mountains was needed, all would be welcome within the kindly

shelter of the Home. No summer has seen less than 200 and many seasons have seen considerably over 300 guests at the Home.

In the first twenty or more years of its life, so well known had the Home become, and its work had met with such cordial approval of the community, that its annual appeal was one of the expected calls of the year. As its guests were not limited to membership within the parish, so were its contributions to be found in every walk of life. A most deserving and laudable charity, it won its way to the hearts of the citizens of Scranton, irrespective of creed, by the sheer benefit accruing from its work.

The membership of the committees inaugurating the Home in the Poconos has been preserved. The names will recall to some the energy and enthusiasm with which the work has developed. One committee of admission had on it, Captain Samuel Hines, J. C. Highriter, J. W. Dusenbury, Mrs. J. A. Phelps and Mrs. A. E. Pettigrew. From the Men's Guild the following gave abundantly of time, effort, and means: Messrs. Theodore G. Wolf, C. H. Cobb, R. J. Foster, and others. There was a purchasing committee, faithful friends, such as Mr. W. A. Coleman and Mrs. G. L. Dickson with Mrs. C. B. Derman, who were engaged in looking after supplies. Mr. F. L. Brown had the repairs and improvements in his care, and so it has been in the past thirty-five years of this beneficent enterprise. The list of the membership of the several Home Committees is a long one. All have served creditably and with some self-sacrifice. For the past ten years Mr. William A. Avery was chairman of the committees and made the Home his constant thought.

No one of those who could be mentioned in covering the history of the Home, thought of its concerns more than the late Junior Warden, Mr. Theodore G. Wolf, who, year after year, counted the Home as his own most cherished possession. Two others the years have taken, were likewise devoted to it, Mr. W. A. Coleman and Will Jackson. The latter, a colored communicant of the parish, was an effective member of the supply committee. Annually the friends of the Home in the "Wholesale Block" expected to see him. Probably no one carried the work on his heart more than did he, for he was always waiting for a call to do any task where the concerns of the Home were involved. Mention must also be made of Mrs. Jane Gray, who for many years was the matron at the Home and whose efficient oversight and wise economical management enabled the committee with its limited funds to carry on.

In 1913, recognizing the broad charitable character of the Home and its splendid achievements, the executors of the Jane Rockwell Estate, unsolicited, made certain contributions to a permanent Endowment Fund which now amounts to \$9,000. This fund is held in trust by the vestry and the Scranton Trust Company.

With the establishment of the Community Chest and on the request

of the authorities of the Community Welfare Association, the Home Committee discontinued making definite drives each year for contributions. In 1921 St. Luke's Summer Home became a constituent member of the Chest family. Many advantages have accrued to the work of the Home.

The social agencies of the city cooperate with the Summer Home committee in making recommendations and investigations. Their advice aids greatly and adds to the assurance that those most in need receive the benefits of the Home.

During the period when records were kept with some fair degree of accuracy, there has been found that the Home has given hospitality on the average of 10 days each to 7,858 of women and children. This means 78,580 days of rest and recreation in the Pocono mountains. There is always an interest in the Church affiliations of the guests. It has been found that the Home has entertained:

Episcopalians	2,650	Presbyterians	650
Baptists	1,426	Lutherans	182
Roman Catholics	1,210	Hebrews	51
Congregationalists	412	Salvation Army	59
Methodists	702	All others	516

Mention must be made of the long period of oversight given by Mr. Garrison Shafer of Mountain Home. For thirty years, without compensation, he did everything he could to see that the physical properties of the Summer Home were protected.

The time has now come to enlarge the capacity of the Home. The work is worthy. The need is increasing. An enlargement of the present building or the erection of more bedrooms are among the most pressing present improvements demanded. It will not be long before the parish must be asked to add considerably to the effectiveness of an already noteworthy charitable enterprise. Mention must here be made of the conscientious oversight of that part of the work of the Home which is carried on within the parish office in arranging for and guiding the selections of the groups going to Mountain Home every ten days through the summer season. At the present time this is carried on by Miss Helen M. Snyder, the secretary of the parish for the last twelve years. Parish visitors and helpers have also aided in the past.

BOYS' INDUSTRIAL ASSOCIATION

The "B. I. A."

Familiar as are these letters to so many in and about Scranton, no story of St. Luke's Parish would be complete unless it were to include how one of the rectors, Dr. Israel, conceived the plan for a boys' club back in 1899; also how the same club was fostered by and carried on through the financial assistance of Mrs. William T. Smith, for a score and more of years. Once, a writer on the "sports" page of a local newspaper said that the initials B. I. A. "are letters to conjure with in Northeastern Pennsylvania." Ever since these letters were filched from the alphabet 27 years ago and made the slogan for "a real boys' club for boys," they have been dear to the hearts of hundreds of laddies of all ages and conditions in the anthracite regions. Few large and surely not many small commercial institutions and firms in Scranton are without a B. I. A. "boy," now grown up, occupying a responsible and honored place. Several professional men in the city will probably tell of the start "they received in the friendly atmosphere of the B. I. A. headquarters in St. Luke's Parish House." A very considerable number of ambitious boys have taken collegiate training, giving credit to the old club for the first arousing of early desires in definite direction.

A permanent organization was created in September, 1899, when Dr. Israel secured Lincoln E. Brown, at that time prominent in club work in Boston, to take charge of the B. I. A. Under the first plan the club was organized into companies with captains, but later the management modeled it after the United States Government, with the original 13 states as groups. Thus the boys were taught in spirit and machinery of a representative government. Little by little industrial classes were added; chair caning, cobbling, carpentry, mechanical drawing, and bookkeeping were taught. Still later on in its development, a gymnasium was found necessary. The departments were then divided into governmental, industrial, and social (including athletics). A savings bank has always been a feature of the club.

Mr. Brown was compelled to resign because of ill health. His successor was Lincoln W. Barnes, whose service was terminated because of his entrance into Yale University. He was followed by Mr. Harry T. Madden, who served the better part of a year. Then Mr. Duane R. Dills was chosen to be superintendent. All through these years the club grew and waxed strong, serving the original purposes outlined

by its founder. Mr. A. J. Bevan became superintendent in 1912. He was popularly known as "Al Bevan." Mr. Bevan, restudying the needs of the under-privileged boys of the city, planned newer and bigger things with every season's work. The club was changed from Federal to Municipal government, summer camps were developed and an enlarged program for sports and athletics opened up new possibilities.. A report for the year September 15th, 1912, to April 15th, 1913, showed an average monthly attendance of 2,389 boys, with a membership of 340. The last seven years the membership has been: 1920 480, yearly attendance 22,272; 1921 514, attendance 23,021; 1922 625, attendance 25,057; 1923 524, attendance 23,841; 1924 676, attendance 23,243; 1925 506, attendance 20,790; 1926 529, attendance 24,718. It was an average year when there were 23,000 and more in attendances, afternoons and evenings.

To enumerate the different nationalities enjoying the privileges of the B. I. A. is to indicate a splendid bit of Americanization work, carried on unobtrusively but effectively. For example, in the current year there are eighteen nations represented, divided as follows:

NATIONALITIES OF BOYS, 1925-26

Italian	124
American	94
Irish	81
Polish	75
Welsh	41
Syrian	23
Greek	19
Lithuanian	10
Colored	11
Slavish	10
German	10
Ukranian	8
Jewish	8
Russian	5
Dutch	4
Spanish	2
English	2
Scotch	1

528

"Al Bevan" having been offered a unique opportunity to do work among boys, went to Norfolk, Virginia. He has been there ever since and of him and his work continuously good reports are received. In 1921 Frederick Boyles took the superintendency. He has carried on the program laid down by his predecessors, planning with an eye to the future for a club quite beyond anything that has been done in the past. He has increased the popularity of summer camps. Several locations have been tried out, but now in 1926, a camp has been permanently located at Lake Dunn, beyond Forest City, about 35 miles from Scranton.

Interest in athletics has been growing and for a while "championships" have been "easy marks" for the energetic representatives of the B. I. A.

This is the place to acknowledge the deep debt of gratitude to the one parishioner of St. Luke's Parish who all through the years from 1899 to 1922 supported the financial program of the club. To Mrs. William T. Smith, for this continuous help and for many special contributions, there is rightly due, and without question she has, the thanks of a small army of boys of every nationality. If numbers count for anything a monument has been erected in living character, as the seasons have come and gone, to the devoted interest of Mrs. Smith in the B. I. A.

In the year 1922, with the consent of the Community Welfare Association, it was thought wise that the B. I. A. should become a member of the Chest Family. For the past five years the club has received its annual appropriation for its support from the Welfare Association. This support should not prevent the rallying of friends to the help of the boys and any program for the immediate future must include an enlargement of its work. With the advent of the Chest a board of directors was formed. They are: President, Reverend Robert P. Kreidler; Treasurer, George R. Taylor; Secretary, Edward W. Warren; and Messrs. Paul B. Belin, Melchior H. Horn, and Nathaniel G. Robertson, Jr. Messrs. Belin and Taylor have given hours of service in behalf of the club for years. Since the Board of Directors has been created, additional helpers have been drawn into this splendid work.

The B. I. A. is a member of the Boys' Club Federation of America.

PERSONNEL

BISHOPS

Within the State of Pennsylvania, showing the succession of Dioceses from 1787 to 1926:

Diocese of Pennsylvania: 1784

The Rt. Rev. William White, D. D. February 4, 1787-July 17, 1836.

The Rt. Rev. H. U. Onderdonk, D. D.

Assistant Bishop, 1827-1836.

Bishop, 1836-1844.

The Rt. Rev. Alonzo Potter, D. D. September 23, 1845-

Assistant Bishop—The Rt. Rev. Samuel Bowman, D. D. August 25, 1858-August 3, 1861.

Assistant Bishop—The Rt. Rev. William Bacon Stevens, D. D. January 2, 1862-

Diocese of Central Pennsylvania Created 1871

The Rt. Rev. Mark Antony DeWolfe Howe, D. D. December 28, 1871-July 31, 1895.

The Rt. Rev. Nelson Somerville Rulison, D. D.

Coadjutor, October 28, 1884-July 31, 1895.

Bishop, July 31, 1895-September 1, 1897.

From September 1, 1897-February 2, 1898, without a resident bishop.

The Rt. Rev. Ethelbert Talbot, D. D. February 2, 1898-

Diocese of Bethlehem: Created in 1904

Bishop—The Rt. Rev. Ethelbert Talbot, D. D.

Coadjutor—The Rt. Rev. Frank W. Sterrett, D. D. 1923-

RECTORS OF ST. LUKE'S CHURCH

The Rev. John Long, Missionary, August 5, 1851-Rector, Easter Day, 1852, to September 29, 1858.

The Rev. W. C. Robinson, February 1, 1859, to December 1, 1862.

The Rev. A. Augustus Marple, January 25, 1863, to November 1, 1877.

The Rev. C. Inglis Chapin, November 28, 1877, to April 12, 1879.

The Rev. J. Philip B. Pendleton, S. T. B., October 1, 1879, to May 1, 1885.

The Rev. Henry C. Swentzel, D. D., May 25, 1885, to April 25, 1892.

The Rev. Rogers Israel, D. D., November 1, 1892, to February 24, 1911.

The Rev. John Robert Atkinson, B. D., April 14, 1911, to May 16, 1912.

The Rev. Robert Philip Kreitler, November 1, 1912-

VESTRYMEN AND THE DATES OF THEIR ELECTION

Avery, William A., 1914 to 1924-1927	Kingsbury, Henry W., 1898, 1900 to 1926-1929
Belin, G. d'Andelot, 1918 to 1924-1927	Kirlin, Jacob W., 1852, 1854
Bessell, John H., 1881-1908	Lathrop, Benjamin L., 1915 to 1919
Breck, C. D., 1879	Leavenworth, F. J., 1856 to 1859
Brown, W. H., 1882	Lucas, E. Bristol, 1924-1927
Burgess, J. C., 1852-1854-1859-1878	Marple, William M., 1898 to 1917
Carr, Lewis, 1857	Matthews, Charles P., 1873 to 1880
Chur, Walter, 1879-1880	Merrett, R., 1861
Clark, L. N., 1852	Moffatt, Edward S., 1886 to 1893
Clemens, David, 1881	Morgan, T. Archer, 1921 to 1926-1929
Congur, J. C., 1860	Mott, Joseph A., 1910 to 1926-1929
Cordeaux, J., 1884-1886	Oakford, Richard A., 1854-1856-1858
Coyne, P. J., 1859	Osland, Richard, 1882
Crane, W. J., 1872	Pastorious, Henry C., 1915
Davis, John R., 1861-1869 to 1871	Patterson, Roswell H., 1913 to 1924-1927
Decker, Austin, 1865 to 1871	Phinney, Elisha, 1861 to 1873
Deubler, Rolond O., 1920 to 1925-1928	Phinney, J. H., 1857-1858
Dickson, George L., 1862 to 1914	Phinney, J. W., 1859
Dimmick, Edward C., 1879	Pierce, Horatio S., 1884-1886
Drinker, Alfred, 1859	Price, Frederick P., 1881 to 1925-1928
Dusenbury, John W., 1913 to 1922-1925	Rockwell, Henry B., 1865-1875
England, Joseph D., 1921 to 1924-1927	Sanderson, Charles D., 1898 to 1914
Everhart, James M., 1892 to 1897	Sanderson, George, 1857-1860
Fellows, John T 2nd., 1856	Saxton, C. G., 1857-1858
Foster, Rufus J., 1899 to 1924-1927	Shopland, Edwin D., 1861
Fritz, George W., 1862 to 1875	Shopland, Samuel, 1860-1862 to 1864
Gould, Robert T., 1923 to 1926-1929	Smith, William T., 1892 to 1897
Grant, Sanford, 1860	Sprague, Thomas, 1900 to 1914
Hallstead, William F. 2nd., 1923 to 1926-1929	Stark, Rodney J., 1915 to 1925-1928
Hancock, Leroy, 1856-1858	Stevens, Samuel H., 1881
Highriter, John C., 1881 to 1884	Stevens, Walter P., 1917 to 1925-1928
Hill, E. S. M., 1852	Stewart, E. B., 1856
Hines, Samuel, 1876 to 1878, 1894 to 1923	Sturge, Edgar, (M. D.), 1926-1929
Hitchcock, Elisha, 1852-1856	Swift, Charles, 1852-1854
Holland, Anthony D., 1878 to 1900	Throop, Benjamin H. (M. D.), 1852-1856 to 1897
Hunt, T. F., 1874 to 1886	Throop, Benjamin H., 1917 to 1919
Jenkins, James, 1884	Warren, Everett, 1887 to 1916
Jermyn, John, 1884 to 1898	Warren, Edward W., 1923 to 1925-1928
Jifkins, J. W., 1854-1857-1860-1862-1866 to 1868	Williams, R. Y., 1924-1925
Jifkins, James L., 1858-1859-1861-1864-1880-1882	Willard, Edward N., 1876 to 1877
Kahlor, John W., 1852	Wolf, Theodore G., 1892 to 1923
Keffer, Edward, 1852	Yewens, Harry E., 1924 to 1925-1928
	Young, Bertram, 1914 to 1919

SENIOR WARDENS*

1852, Elisha Hitchcock	1867, H. B. Rockwell
1854, J. W. Jifkins	1874, H. B. Rockwell
1856, Elisha Hitchcock	1885, T. F. Hunt
1858, J. L. Jifkins	1889, John Jermyn
1859, B. H. Throop	1899-1923, Samuel Hines
1862, J. C. Burgess	1924-1926, Rufus J. Foster

JUNIOR WARDENS*

1852-1854, J. C. Burgess	1874, G. W. Fritz
1856, B. H. Throop	1877, C. P. Mathews
1857, F. J. Leavenworth	1881, John H. Bessell
1858, R. A. Oakford	1885, A. D. Holland
1859, James Jifkins	1902-1923, Theodore G. Wolf
1867, James Jifkins	1924-1926, Walter P. Stevens

*In view of the inaccuracies of the record, it is taken for granted that the wardens continued to hold their positions until the year when the next person in the list is named as successor.

CURATES

From time to time the rectors have been assisted by clergymen, whose services aided materially in caring for the work of the parish. This list is probably not complete, because no official record has been kept.

In 1902 it was stated "the growth of our Parish, in the past ten or twelve years particularly, caused the Rector to ask for assistance. Under Rector Swentzel, from 1889 to 1892, the Rev. Wm. P. Taylor, in charge of St. David's, Hyde Park, aided largely in pastoral work, and with Rector Israel there were associated as Assistants or Curates:

The Rev. W. H. Bamford, from November, 1892, to June, 1893.

The Rev. Samuel Simpson Marquis, from July, 1893, to February, 1894.

The Rev. Abram L. Urban, from March, 1894, to April, 1896.

The Rev. Martin Belknap Nash, from July, 1898, to July, 1901.

and our present Curates, Rev. Edward J. Haughton, now Rector of St. Mark's, Dunmore, and St. George's, Olyphant, who began his labors in April, 1896, and Rev. Robert Ewell Roe, in charge of the East Side Mission and St. James, Nicholson, Pa., who has been with us since June, 1902."

Other assistants have been:

Rev. Edmund C. Thomas, December, 1906, to November, 1908.

Rev. Ernest C. Tuthill, June 1907, to 1909.

Rev. Roy Irving Murray, June, 1909, to Spring, 1912.

Rev. W. W. Williams, April, 1910, to November 13, 1910.

Rev. Oscar Lindstrom, December, 1912, to October, 1914.

Rev. W. L. Haupt, January, 1914, to October, 1914.

Rev. G. D. Graeff, November, 1914, to October, 1916.

Rev. F. P. Houghton, September, 1916, to August, 1917.

Rev. F. P. Houghton, October, 1919, to November, 1919.

Rev. Adelbert McGinnis, December 15, 1917, to October, 1918.

Rev. Glen B. Walter, September, 1920, to October, 1921.

Rev. Clarence R. Wagner, September, 1922, to December, 1923.

Rev. Arthur Koch, September, 1925, to February, 1926 (ordered to chaplaincy in the U. S. Navy).

Men Who have entered the Ministry from St. Luke's Parish

The Reverend Joseph A. Nock, no accurate record.

The Reverend William Coney

Deacon in 1894; Priested in 1900; now in 1926 retired from active ministry, resident in England.

The Reverend Sidney Key Evans, B. A., M. A., B. D.

Deacon, 1898; Priested, 1898; graduated Trinity College, 1895 B. A., 1898 M. A.; General Theological Seminary, 1898 B. D. After several charges became U. S. Naval Chaplain, 1907.

The Reverend Frederick A. Lyne

Deacon, May 8, 1900; Priested, November 1, 1900.

The Reverend Norton F. Hauser

Deacon, June 10, 1900; Priested, November 1, 1900.

The Reverend Wallace Martin

Deacon, 1908; Priested, 1908.

Now, Rector, Church of the Redeemer, Charleston, S. C.

The Reverend Monroe Frear, B. A., B. D.

Deacon, June, 1908; Priested, December, 1908; graduated, St. Stephen's College, B. A.; two years General Theological Seminary, one year Episcopal Theological School, Cambridge, Massachusetts, B. D., 1921-26 for the second time, Student Pastor, Interdiocesan Church of St. Andrew's at State College, Pennsylvania.

The Reverend Dudley Scott Stark, B. A., B. D.

Deacon; April 10, 1920; Priested, October 18, 1920; graduated, Trinity College, Hartford, Conn.; Episcopal Theological School, Cambridge, Massachusetts. Rector, St. Mark's, Mauch Chunk, Pennsylvania, Curate and Rector (1920-26). Church of the Holy Trinity, St. James Parish, New York City, Vicar, October, 1926.

The Reverend John Frampton

Deacon, April 10, 1920; Priested, October 18, 1920; educated at Bethlehem Preparatory School, Lehigh University, and General Theological Seminary; established Seamen's Church Institute, Port Arthur, Texas, 1920-24; 1924-25, City Missions Society, New York City; 1926, Englewood, N. J.

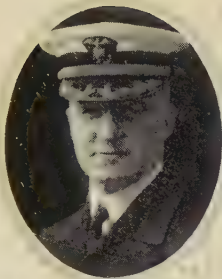
The Reverend Percy Hall, B. D.

Deacon, June 15, 1924; Priested, January 24, 1925; educated, Brown College, Philadelphia; Philadelphia Divinity School; Rector of St. Paul's Church, Philadelphia, since October 1st, 1925.

The Reverend James Thomas

Deacon, April 22, 1922; Priested, December 19, 1922; educated, Bethlehem Preparatory School, Lehigh University, and General Theological Seminary; Vicar, St. James' Chapel, Freeland, and St. James Chapel, Eckley, Pennsylvania, 1922-1924; Senior Curate, St. Luke's Church, Germantown, Pennsylvania, May 1st, 1924, to date.

Ye Christian Heralds go, proclaim!



Rev. Sydney K. Evans



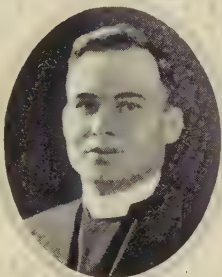
Rev. John Frampton



Rev. Edward M. Frear



Rev. James P. Thomas



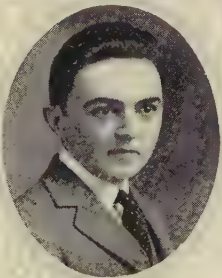
Rev. Percy G. Hall



Paul Olver *



Rev. Dudley Stark



George Grambs *



Rev. Wallace Martin

MEN WHO HAVE ENTERED THE MINISTRY FROM THIS PARISH

* Candidates for Holy Orders

THE PARISH

Organized For Work October, 1926

THE RECTOR.—Reverend Robert P. Kreitler.

PARISH SECRETARY.—Miss Helen M. Snyder.

LAY READERS.—P. Anthony Sweet, Torrington Watkins, Edward Klee, George R. Taylor.

THE VESTRY.—Senior Warden, R. J. Foster; Junior Warden, Walter P. Stevens; Secretary, Edward W. Warren; Treasurer, Henry W. Kingsbury; Assistant Treasurer, Joseph A. Mott.

CANDIDATES FOR HOLY ORDERS:

George Grambs, B. A., Phi Beta Kappa.

Graduated from Lehigh University, 1924; student, General Theological Seminary; Ordination to Diaconate planned for April, 1927.

Paul Olver, B. A., Phi Beta Kappa.

Graduated from Hamilton College, 1924; student, General Theological Seminary; Ordination to Diaconate planned for April, 1927.

Vestry Committees

HOSPITALITY.—Mr. Avery and all the Vestry as assigned.

FINANCE.—Messrs. Belin, Stevens, Deubler, Foster, Hallstead, Morgan, Warren, Treasurer, ex-officio.

PARISH HOUSE.—Messrs. Gould, Lucas, England, and Stevens.

LEGAL.—Messrs. Patterson, Warren, and Price.

MUSIC.—Messrs. Kingsbury, Morgan, Belin, and Sturge.

SUMMER HOME.—Messrs. Stark, Deubler, Avery, Sturge, Price, and Gould.

TRINITY MISSION.—Messrs. England, Yewens, Warren, and Gould.

CHURCH SCHOOL.—Messrs. Mott, Stark, Morgan, and England.

EXTRA MEMBERS OF COMMITTEES IN PARISH AT LARGE.—Ushering, Brotherhood of St. Andrew; Summer Home, Miss Mary James, Mrs. H. S. Jenkins, and Mrs. R. Tyrrell; Parish House, Mrs. E. McEnaney, Mrs. R. Tyrrell; Seventy-Fifth Anniversary, Mr. T. Archer Morgan, Chairman; Mr. H. W. Kingsbury, Vice-Chairman.

BOYS' AND MEN'S CHOIR.—Mr. Leon Verrees, Organist and Choir-master; George Akers, Robert Andrews, Richard Backney, Jack Daily, William Daily, Clarence Decker, Alexander Gibson, Thomas Jones, Willis Jones, Russell Lake, Theodore Lewis, Joseph Morgan, Vincent Morgan, Ned Shopland, William Tully, Bruce Wheeler, Robert Weisenfluh, Raymond Weisenfluh. Tenors: Caleb Evans, Densmore Jacobs, Russell Sillick, Harry Spink. Basses: Edward Carleton, William Warne, Thomas Warne, and Torrington Watkins.

CHOIRMOTHERS.—Miss Edna Sancton, Mrs. Henry Miller, Miss Georgia Frampton, Miss Sophia Thomas, Mrs. Wm. Vanner.

ST. CECILIA CHOIR.—Mr. Leon Verrees, Leader; Alice Branning, Jane Bumbaugh, Margaret Boote, Marjorie Davis, Ruth Decker, Marjorie Faatz, Helen Fraser, Margaret Gibson, Martha Gibson, Ann Gould, Frantzcena Gray, Ruth Hall, Evelyn Hansen, Anna Harbinson, Theodora Harris, Roberta Hendrickson, Helen James, Virginia James, Violet Pelletreau, Alice Pullis, Grace Smith, Frances Warne, Marion Warne, Clare Webster, and Mary Vanner.

CHOIRMOTHERS.—Mrs. Leon Verrees.

CHURCH SCHOOL.—Officers: Superintendent, the Rector; Lay Superintendent, Mr. George R. Taylor; Secretary of the School, Miss Blanche Kellum; Treasurer, Mr. Joseph A. Mott; Assistant Treasurer, Mr. H. H. Morrow; Librarian, Miss Martha Gibson; Assistant Secretaries, Messrs. Russell Shorten, Bertram Shorten, Robert White; Absentee Secretaries, Charles Fahringer and Thomas Warne; Breakfasts, Mrs. T. V. Grambs; Committee for Handwork and Exhibits, Mrs. George R. Taylor and Class; Church School Service League, the entire School.

TEACHERS.—*Kindergarten*: Miss Elsie Oliver, assisted by Miss Ann Gould, or Miss Roberta Hendrickson; *Primary*: Miss Althea Carlucci, Mr. Carl Carlucci, and Miss Katherine Price; *Intermediate*: Miss Lois Sancton, Miss Nancy Chamberlain, Mr. Densmore Jacobs, Miss Anna Harbinson, and Miss Marjorie Faatz; *Grammar*: Miss Marion Warne, Miss Virginia James, Mrs. Jeanette Burns, Mrs. T. R. Watkins, Mr. Griffiths; *Junior High*: Mrs. Edgar Sturge, Mrs. Harry H. Sproats, Miss Edna Sancton, Miss Frances Warne; *Senior High*: Miss Hazel E. Smeed, Mr. P. A. Sweet; *Post Graduate*: Mrs. George R. Taylor, Miss Letty Parry; *Substitutes*: Miss Marion Brown, Miss Louise Connolly, Mrs. Beatrice Hufnagle, Miss Helen James, Miss Alice Pullis, Miss Elizabeth Roughton, and Miss Charline Stark.

WOMEN'S GUILD.—President, Mrs. Reuben Tyrrell; Vice-President, Mrs. George M. Hallstead; Secretary, Mrs. G. J. Van Vechten; Recording Secretary, Mrs. C. R. H. Jackson; Treasurer, Mrs. Henry M. Semple.

WOMAN'S AUXILIARY.—President, Mrs. H. L. Harding; First Vice-President, Mrs. J. M. Chittenden; Second Vice-President, Mrs. L. G. Barger; Recording Secretary, Mrs. W. E. Keller; Corresponding Secretary, Miss Louella Williams; Treasurer, Mrs. John D. Wilson; Blue Box Offering Treasurer, Mrs. L. G. Van Nostrand; Parish House Oversight, Mrs. Reuben Tyrrell.

GIRLS' FRIENDLY SOCIETY.—Branch Secretary, Mrs. Arthur Cook; Associates, Miss Emma Kirk, Mrs. W. Gardner, Mrs. Alec Schriefer, Mrs. H. H. Sproats, Miss Letty Parry, Mrs. Robert Gould, Mrs. F. Barnhart, Mrs. M. L. Wage, Mrs. G. M. Hallstead, Mrs. T. C. Von

Storch, Mrs. T. Glover, Miss Louise Darling, Mrs. William Vanner, Mrs. R. P. Kreitler.

CHANCEL GUILD.—President, The Rector; Directress, Mrs. Alfred Linton; Treasurer, Miss Georgia Frampton; Secretary, Miss Helen Snyder; Members, Misses Evelyn R. Avery, Anna Clark, Ellen Fulton, Martha Gibson, Frantzcena Gray, Ruth Hall, Anna Harbinson, Edith Hill, Gretchen Mott, Elsie Oliver, Letty Parry, Kathryn Price, Alice Pullis, Jane Skerritt, Bessie Sherer, Mary Vanner, Mrs. Henry Semple, Mrs. Howard Griffin, Mrs. R. J. Foster, Mrs. J. Aston, Mrs. A. Kaufhold, Mrs. William J. Williams. Counselor, Miss Jessie G. Connell.

JUNIOR BROTHERHOOD OF ST. ANDREW.—Mr. P. Anthony Sweet, Director; William Tallyn, Assistant; Charles Fahringer, Secretary, William Price, Treasurer.

SERVER'S GUILD.—Secretary, Mr. Edward C. Klee. Members, Messrs. David Kreitler, William Price, Robert Yewens, William Vanner, Thomas Warne, Densmore Jacobs, Charles Fahringer, Edward Klee. Crucifiers, William Tallyn, William Price, Robert Yewens, Charles Fahringer, Torrington Watkins, Edward Klee.

YOUNG PEOPLE'S FELLOWSHIP.—President, Mr. Edward C. Klee; Vice-Presidents, Miss Alice Pullis, Mr. William Price; Secretary, Miss Helen James; Treasurer, Miss Margaret Grambs.

CATALOGUER.—Miss Margaret Grambs.

PARISH HOUSE COMMITTEE.—Mrs. E. McEnaney, Mrs. R. Tyrrell, Messrs. Gould, Stevens, England, Lucas.

SERVICE VOLUNTEERS.—Miss Louella Williams, Mrs. W. A. Avery.

COUNCIL OF CHURCH WOMEN.—Mrs. Willard Bunnell, Mrs. G. R. Taylor, Mrs. W. Gardner.

BOY SCOUT COMMITTEE.—Troop 2, Scoutmaster, Mr. Harold Morrow; Assistant Scout Master, William Tallyn; Chairman of Committee, Mr. Raymond Staples; Mr. John R. Harris, Mr. John T. Walters.

GIRL SCOUT COMMITTEE.—Councillor, Mrs. Edgar Sturge; Chairman, Mrs. Jackson; Vice-Chairman, Mrs. Wilson; Secretary, Miss Louella Williams; Mrs. Verrees, Miss Kirk, and Dr. Tregelles.

COMMUNICANT'S LEAGUE.—The Rector, Leader.

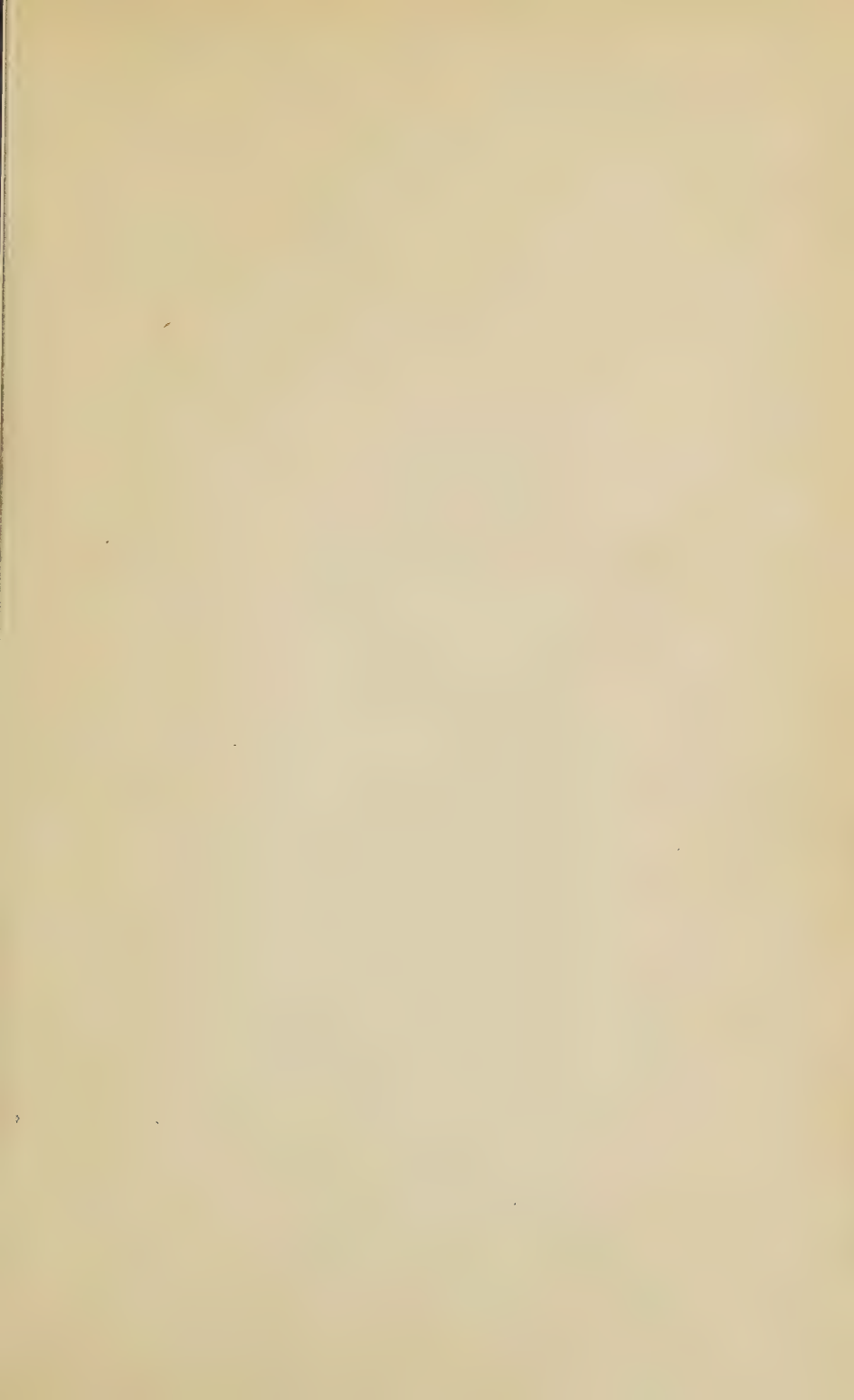
SOCIAL SERVICE COMMITTEE.—Miss Mary James, Mrs. H. S. Jenkins, Mrs. R. Tyrrell, Mrs. Edward Warren, Mrs. R. V. White, Mrs. George M. Hallstead, Messrs. R. O. Deubler, W. A. Avery, R. J. Foster, R. J. Stark, Harry Yewens, Robert T. Gould.

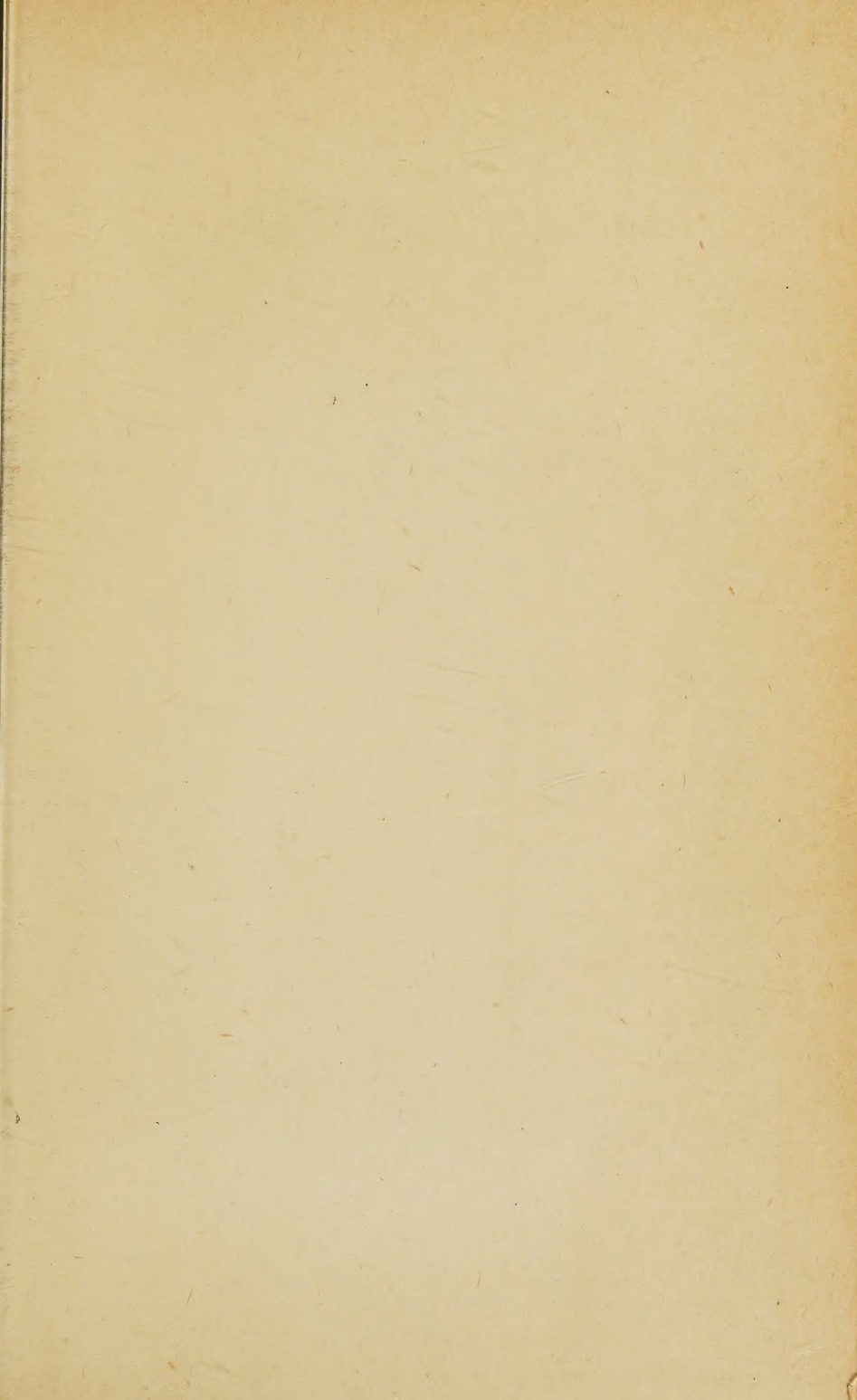
NATIONWIDE CAMPAIGN COMMITTEE.—The Vestry.

TRINITY MISSION COMMITTEE.—Messrs. Oscar Hazleton, Isaac Coursen, W. E. Scott, William Raub.

EPHAPHATHA GUILD.—President, Frank A. Roberts; Vice-President, Robert R. Garbett; Secretary and Treasurer, Miss Anna Garbett; Committee, Mr. and Mrs. Morris Garbett, Mr. and Mrs. Frank Roberts, Miss Mary Jones.

COMMITTEES IN CARE OF CHURCH PEWS, PRAYER-BOOKS, AND HYMNALS.—The Misses Ethel Vanner and Sarah Jones.







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